



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

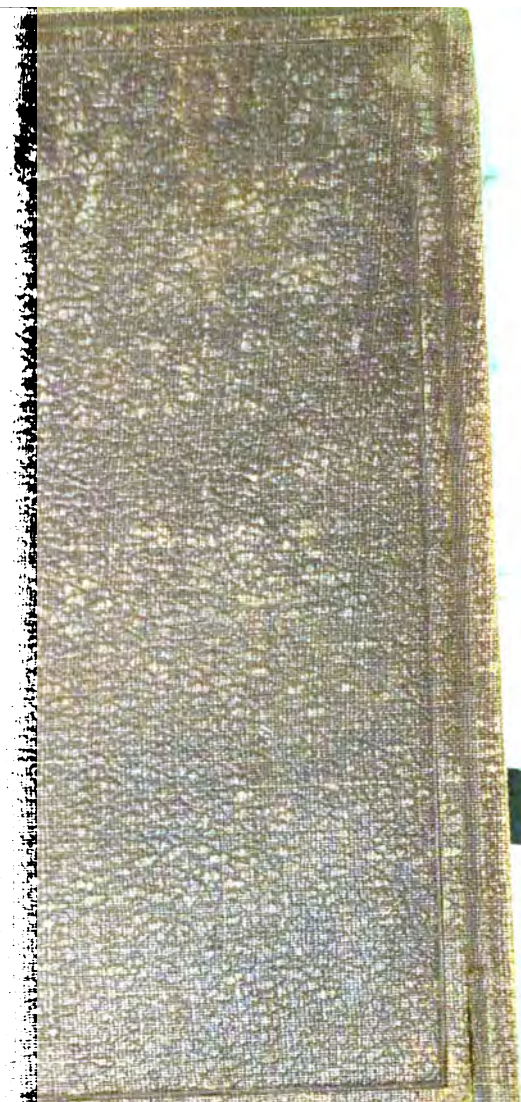
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



EducT1060.712.877



Harvard College Library

FROM

Edmund A. Whitman

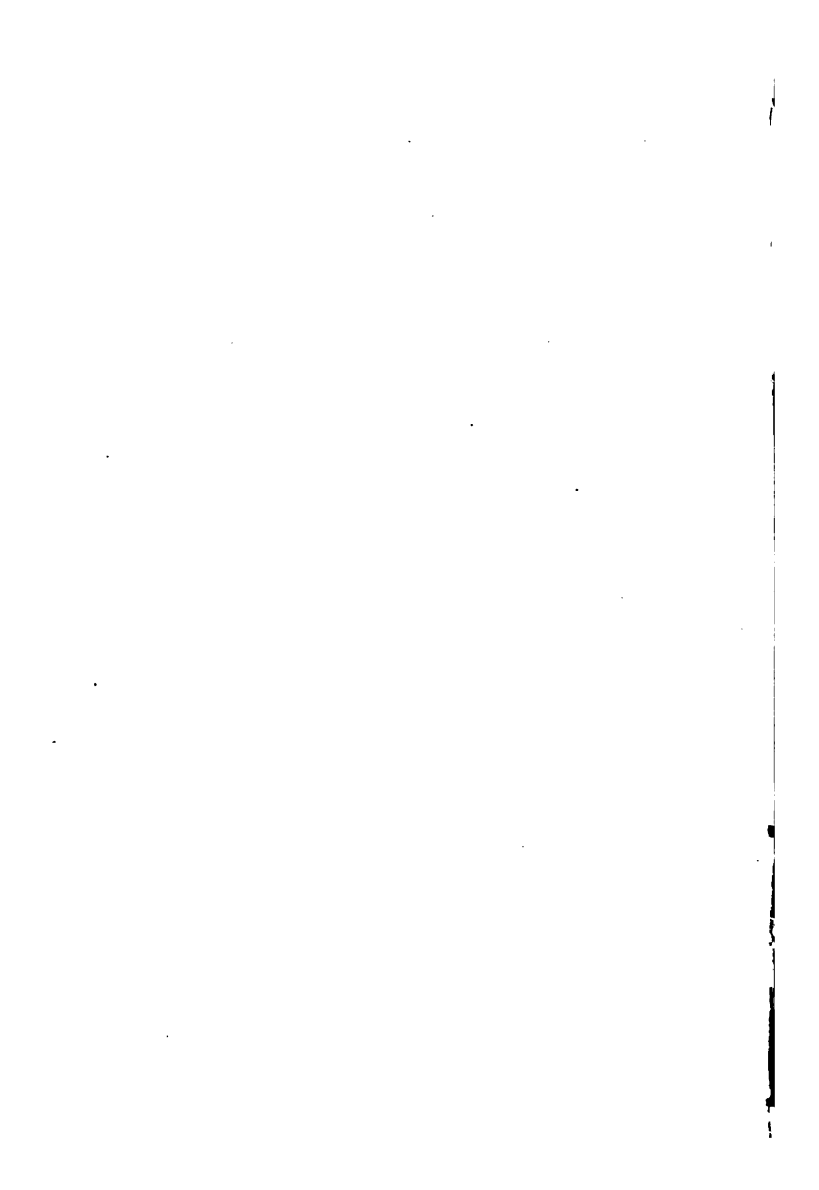


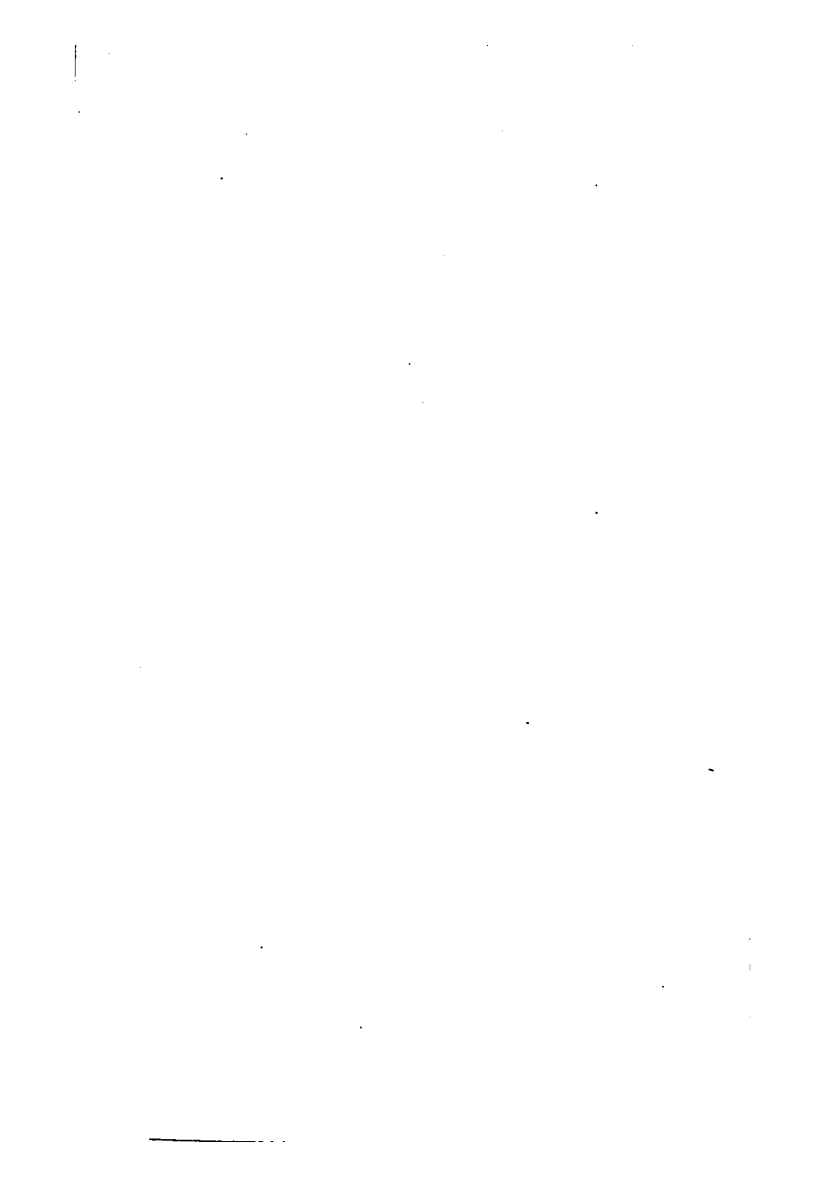
3 2044 102 853 165

Florence J. Lee,
Canton,

St. Lawrence Co.
N. Y.

Feb. 17th 1882.
St. Lawrence Univ. '82,





THE CAPTIVES,

COMEDY OF PLAUTUS.

WITH ENGLISH NOTES.

FOR THE USE OF STUDENTS.

BY JOHN PROUDFIT, D.D.

PROFESSOR OF GREEK AND LATIN LITERATURE IN RUTGERS COLLEGE

NEW YORK:
HARPER & BROTHERS, PUBLISHERS,
329 & 331 PEARL STREET,
FRANKLIN SQUARE.

1877.

EducT 1060.712.877



Edmund A. Whitman

Entered, according to Act of Congress, in the year 1913, by

HARPER & BROTHERS,

In the Clerk's Office of the Southern District of New York.

"THE CAPTIVES" has generally been esteemed the masterpiece of the father and prince of Roman comedy. It is free from the immoralities which a rude and licentious age has impressed on most of his productions; it contains much to illustrate the deeply interesting subject of Ancient Slavery; its plot possesses unusual variety and interest; and it abounds in the most beautiful and impressive moral sentiments. On all these accounts, I have thought that it would form a valuable addition to our course of classical text-books.

In the preparation of the text I have had before me the inestimable edition of Gruter, with the commentaries of Taubman, Frankfort, 1621; that of Gro-novius, Amsterdam, 1684; the beautiful edition of Barbou, Paris, 1759; that of Levée and Duval, Paris, 1820; and that of Bothe, Leipsic, 1834. The latter especially, notwithstanding the extreme temerity of his emendations, and the unwarrantable liberty he has often taken in cutting and stretching the verses of Plautus to suit his own metrical theories, must be allowed to have rendered important service in improving the text of this author. By a recent English editor, who has produced in an elegant form several of the comedies of Plautus, he has justly been styled, "*præstantissimus usque adhuc, licet certe, audacissimus idem, Plauti editorum.*"*

* M. A. Plauti Aulularia, &c. Jac. Hildyard, A.M. Coll. Cl. is. apud Cantab. Socius. Cantab. 1839, Praef. p. vii.

It will be observed that I have left the subject of the metres untouched. The extreme uncertainty which pervades it was my reason for doing so. The beautiful regularity which, amidst an almost infinite variety, prevails in the lyric, epic, and tragic metres, renders them an extremely proper study for our youth, and I rejoice that a thorough knowledge of them is beginning to be considered essential to a classical education. But with the comic metres it is far otherwise. Bothe professes to find upward of forty varieties of asynartete verses, besides a perfectly irregular succession of iambic and trochaic dimeters, trimeters, and tetrameters, in the comedies of Plautus. So boundless, in fact, is the license of Plautus and Terence in this respect, that many eminent scholars of modern times, and some of the ancients themselves, have doubted whether their verses could be reduced within any metrical rules. I believe it will, in almost all cases, be found that they can. But I have no disposition to introduce the young student into such an endless maze of precarious conjecture.

The moral purity of this beautiful comedy was the boast of Plautus himself, who, on this account, claims for it, in the prologue, the attendance and favourable regard of his countrymen :

“ *Profecto expediet fabulæ huic operam dare
Non pertractate facta est, neque item ut ceteræ,
Neque spurcidici insunt versus inmemorabiles.
Hic neque perjurus leno est, nec meretrix mala
Neque miles gloriosus.* ” — *Vs.* 54–58.

In the concluding address of the *caterva* he repeats this boast, and affirms that this is one of the few comedies by which even good men may become better :

“Spectatores ! ad pudicos mores facta hæc fabula est
Hujusmodi paucas poetæ reperiunt comœdias,
Ubi boni meliores fiant.”—*Caterva*, vs. 947, 951, 2.

It appears somewhat remarkable that the chastity and decency of a comedy should be considered a claim on the attention and favour of the public, when, at the same time, the poets have generally excused their immoralities as an accommodation to popular taste.* It is, at all events, deplorably true (and not less so of modern than of ancient comedy) that there are very few compositions of this class which will bear to be commended for their moral tendency. We are on that account, however, disposed to prize more highly such an exception as this, where the *vasa electa atque pretiosa* (as Augustine has denominated the phrases of Terence) of an elegant comic diction are free from the seductive and intoxicating wine (*vinum erroris*) which has too often been infused into them. Still, though the claim of Plautus in behalf of this comedy is, in general, well founded, yet there were two or three passages containing allusions which I thought unfit to meet the eye of youth. These I have omitted—pace Plauti, who yet, I have no doubt, would have thanked me for an omis-

* Citull. Carm. xvi. 5-9.

sion which brings into bolder prominence that feature of the comedy which (as we have seen above) he himself considered its principal excellence. If, however, the course I have pursued in this respect needs any apology, I may find it in the practice of the ancients themselves, whose system of education recognised it as a first principle, that none but the purest moral influences should find their way to the susceptible hearts of the young. On this principle Quintilian recommends that the study of comedy be deferred till the principles and manners are matured.* Certainly, then, a Christian instructor cannot be deemed overscrupulous, when, by the omission of two or three indecent jokes, he removes every blemish from a piece so well fitted to interest and instruct the young as "the Captives," and renders it, in fact as pure and salutary in its moral tendency, as it is confessedly distinguished by the true Roman salt†—the *antiqua et vernacula festivitas*, the natural elegance and comic force which are the well-known characteristics of its author.

Rutgers College, New-Brunswick, }
Nov. 25, 1842. }

* "Cum mores in tuto fuerint," &c. Inst. Orat. i. 5.

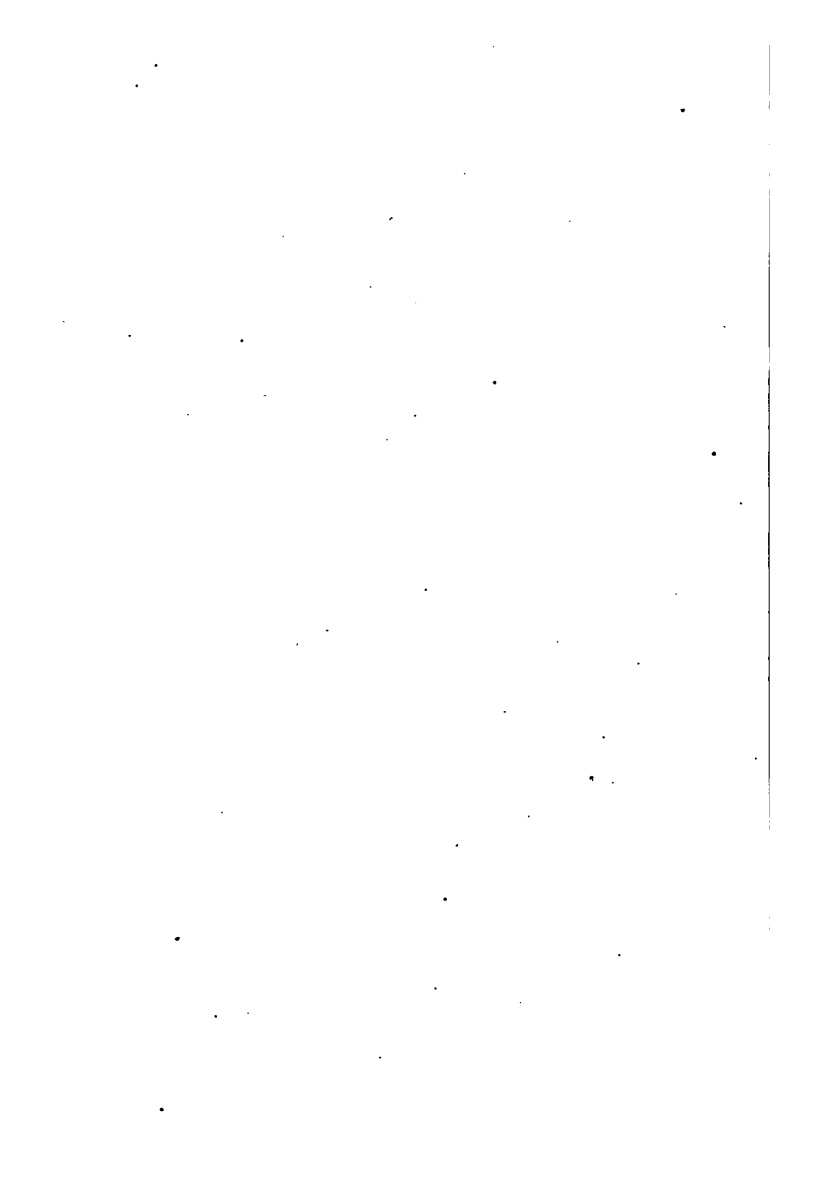
† "—Salsiores quam illi Atticorum, *Romani veteres atque urbani sales.*" Cic., Paeto. Lit. ad Fam. ix. 11.

γ ΜΑΡCΙ ΑCΧΙΙ ΠΛΑΥΤΙ ΒΙΤΑ,

Σ ΙΟΑΝΝΙΣ ΑΛΒΕΡΤΙ ΦΑΒΡΙCΙΙ ΒΙΒΛΙΟΘΕCΑ ΛΑΤΙΝΑ ΕΤ ΕΥΣΕΒΙΙ
CΗΡΟΝΙCΟ ΔΕΣΥΜΡΑ.

Μ. Αccius a pedum planitie sive πλατυτητι, initio *Plotus*, postea *Plautus* est dictus, patria Sarsinas ex Umbria, lepidissimus poeta comicus. A temporibus belli Punici Secundi floruit, ingenio magis dives quam opibus : nam ad molas manuaras se locare coactus est pistori ; et ibi quoties ab opere vacavit, scribere fabulas solitus est et vendere. Gelius, e Varrone refert binas illum fabulas, in pistrino composuisse. Romæ mortuus est, cum Terentius vix novennis esset, A.U.C. DLXX. ante Christum natum CLXXXIV. P. Claudio et L. Porcio Coss

6...



ARGUMENTUM

g

UT QUIBUSDAM VIDETUR

PRISCIANI.

Captus in pugna Hegionis filius.

Alium quadrimum fugiens servos vendidit.

Pater captivos commercatur Alios,

only Tantum studens, uti natum recuperet,

Et in ibus emit olim amissum filium.

Is, suo cum domino veste vorsa ac nomine,

Ut amittatur, fecit: ipse plectitur.

Et is reduxit captum et fugitivum simul,

Indicio cujus alium agnoscit filium.

B

DRAMATIS PERSONÆ.

ERGASILUS, *Parasitus.*

HEGIO, *Senex.*

PHILOCRATES,

TYNDARUS,

ARISTOPHONTES.

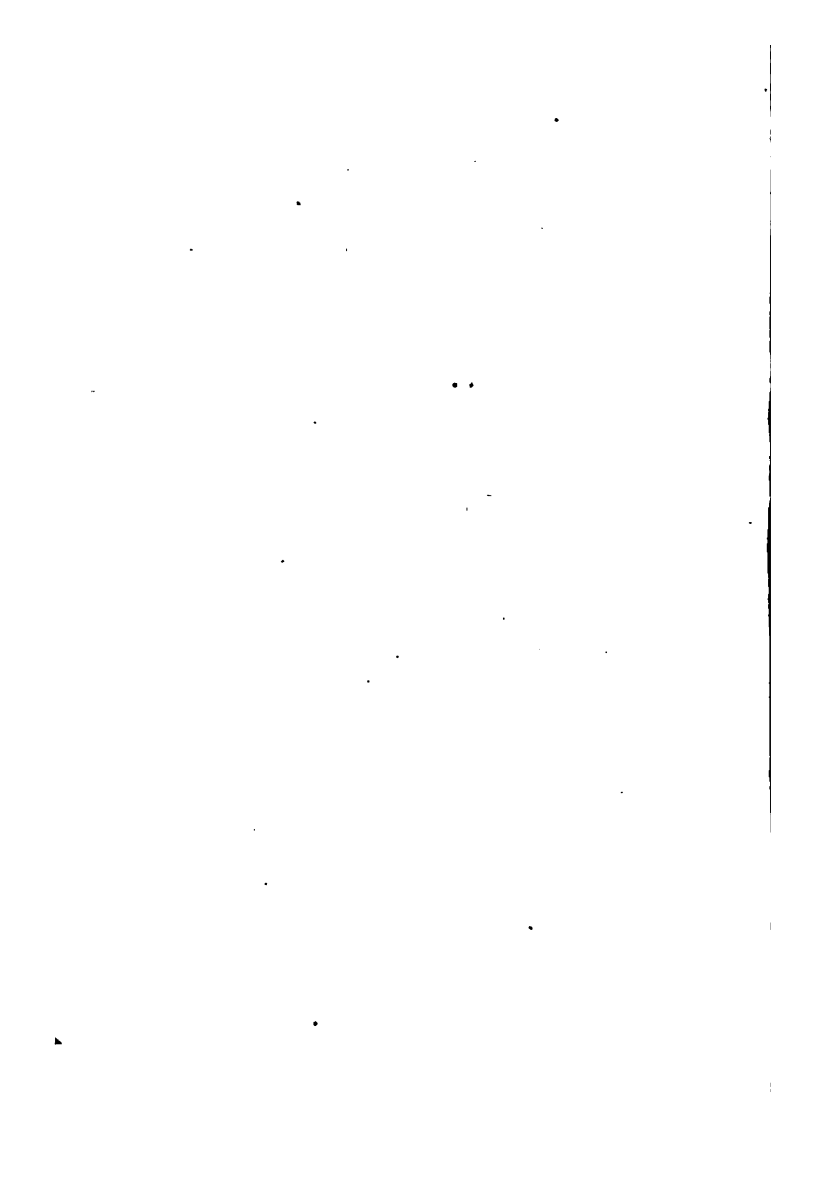
} *Captivi.*

PHILOPOLEMUS, *Hegionis filius.*

LORARIUS.

STALAGMUS.

GREÆ.



PROLOGUS.

Hos quos videtis stare hic capteivos duos,
Illi qui adstant, hi stant ambo, non sedent.
Hoc vos mihi testes estis, me verum loqui.
Senex, qui hic habitat, Hegio, est hujus pater.
Sed, is quo pacto serviat suo sibi patri, 5
Id ego hic apud vos proloquar, si operam datis.
Seni huic fuerunt filii nati duo :
Alterum quadrimum puerum servos surpuit,
Eumque, hinc profugiens, vendidit in Alide
Patrid hujusce. Jam hoc tenetis ? Optimum est. 10
Negat hercule, ille ultimus. Accedito !
Si non, ubi sedeas, locus est, est, ubi ambules, .
Quando histrionem cogis mendicariet.
Ego me, tua causa, ne erres, non rupturus sum.
Vos, qui potestis vostra opi censerier, *ind.* 15
Accipite reliquom : alieno uti nihil moror.
Fugitivos ille, ut dixeram ante, hujus patri,
Domo quem profugiens dominum abstulerat, vendidit.
Hic, postquam hunc emit, dedit eum huic gnato suo
Peculiarem, quia quasi una ætas erat. 20
Hic nunc domi servit suo patri ; nec scit pater.
Enimvero Dii nos, quasi pilas, homines habent. .
Rationem habetis, quomodo unum amiserit.
Postquam belligerant Ætoli cum Aliis,
Ut fit in bello, capitur alter filius : 25
Medicus Menarchus emit ibidem in Alide.
Cœpit capteivos commercari hic Alios,
Si quem reperire posset, quo mutet suum

Illum capteivom. Hunc suum esse nescit, qui domi
est.

Et, quoniam heri inde audivit, de summo loco 30

Summoque genere captum esse equitem Alium,

Nil pretio parsit, filio dum parceret :

Reconciliare ut facilius posset domum,

Emit hosce de prædâ ambo de quæstoribus.

Hic autem inter sese hunc confinxerunt dolum, 35

Quo pacto hic servos suum herum hinc amittat domum.

Itaque inter se commutant vestem et nomina.

Illic vocatur Philocrates, hic Tyndarus.

Hujus illic, hic illius, fert imaginem.

Et hic hodie expediet hanc docte fallaciam ; 40

Et suum herum faciet libertatis conpotem.

Eodemque pacto fratrem servabit suum,

Reducemque faciet liberum in patriam ad patrem,

Imprudens ; itidem ut sæpe jam in multis locis

Plus insciens quis fecit, quam prudens, boni. 45

Sed, inscientes, sua sibi fallacia

Ita compararunt et confinxerunt dolum ;

Itaque hi commenti de sua sententia,

Ut in servitute hic ad suum maneat patrem.

Ita nunc ignorans suo sibi servit patri. 50

Homunculi quanti sunt ! quom recogito.

Hæc res agetur nobis, vobis fabula.

Sed etiam est, paucis vos quod monitos voluerim.

Profecto expediet fabulæ huic operam dare.

Non pertractate facta est, neque item ut ceteræ, 55

Neque spurcidici insunt versus inmemorabiles.

Hic neque perjurus leno est, nec meretrix mala,

Neque miles gloriosus. Ne vereamini,

Quia bellum Ætolis esse dixi cum Aliis :

Foris illic extra scenam fient prælia. 60

PROLOGUS.

15

Nam hoc pæne iniquom est Comico choragic,
Conari desubito nos agere tragœdiam.
Proin, si quis pugnam exspectat, lites contrahat :
Valentiozem nactus advorsarium
Si erit, ego faciam, ut pugnam inspectet non bonam,
Adeo ut spectâre postea omneis oderit. 66
Abeo Valete, iudices justissimi
Dom: œellique duellatores optumi !

ACTUS I. SCENA I

ERGASILUS.

VERUM, hercle, verum nos parasiti planius,
 Quasi mures, semper edimus alienum cibum.
 Ubi res prolatae sunt, quom rus homines eunt,
 Simul prolatae res sunt nostris dentibus.
 Quasi, quom caletur, cochleae in occulto latent, 5
 Suo sibi succo vivont, ros si non cadit ;
 Item parasiti, rebus prolatis, latent
 In occulto ; miseri victitant succo suo,
 Dum ruri rurant homines, quos ligurriant.
 Prolatis rebus, parasiti venatici 10
 Sumus : quando rure redierunt, molossici,
 Odiosicique et multum incommodistici.
 Et hic quidem, hercle, nisi qui colaphos perpeti
 Potis parasitus, frangique aulas in caput,
 Vel extra portam Trigeminam ad saccum ilicet. 15
 Quod mihi ne eveniat, nonnullum periculum est.
 Nam, postquam meus rex est potitus hostium,
 (Ita nunc belligerant Aetoli cum Aliis.
 Nam Aetolia haec est : illic captu'st in Alide
 Philopolemus, hujus Hegionis filius 20
 Senis, qui hic habitat ; quae aedes lamentariae
 Mihi sunt ; quas quotiescumque conspicio, fleo :)
 Nunc hic occepit quæstum hunc filii gratia
 Inhonestum et maxume alienum ingenio suo :
 Homines capteivos commercatur, si queat 25
 Aliquem invenire, suum quicum mutet filium.
 Quod ego quidem nimis quam cupio ut inpetret :
 Nam, ni illum recipit, nihil est quo me recipiam.
 Nulla juventutis spes est : scisc omnes amant.

ACTUS I. SC. II.

17

Ille demum antiquis est adulescens moribus ; 30
 Quojuſ nunquam voltum tranquillavi gratiis.
 Condiſgne pater eſt ejus moratus moribus.
 Nunc ad eum pergam. Sed aperitur oſtium,
 Unde ſaturitate ſæpe ego exii ebrius.

ACTUS I. SCENA II.

HEGIO. LORARIUS. ERGASIIUS.

HEGIO.

Advorte animum, ſis, tu. Iſtos capteivos duos, 33
 Heri quos emi de præda, de quæſtoribus,
 Hiſ indito catenas ſingulariaſ ;
 Iſtaſ majoreſ, quibuſ ſunt vincti, demito ;
 Sinito ambulare, ſi foriſ, ſi intuſ volent ;
 Sed uti aſſerventur magna diligentiâ. 40
 Liber capteivos aviſ feræ conſimiliſ eſt :
 Semel fugiendi ſi data eſt ocaſio,
 Satiſ eſt : poſtilla nunquam poſſiſ prendere.

LORARIUS.

Omneſ profecto liberi lubentiuſ
 Sumuſ, quam ſervimuſ.

HEGIO

Non videre ita tu quidem. 45

LORARIUS.

Si non eſt quod dem, mene viſ dem ipſe in pedeſ ?

HEGIO.

Si dederiſ, erit extemplo mihi, quod dem tibi.

LORARIUS.

Aviſ me feræ conſimilem faciâ, ut prædicâſ.

HEGIO.

Ita ut dicis : nam, ſi faxiſ, te in caveam dabo.
 Sed ſatiſ verborum eſt. Cura, quæ juſſi, atque abi. 50
 Ego ibo ad fratrem, ad alioſ capteivoſ meoſ :

Visam, ne nocte hac quidpiam turbaverint.
Inde me continuo recipiam rursum domum.

ERGASILUS.

Ægre est mihi, hunc facere quæstum carcerarium,
Propter sui gnati miseriam miserum senem. 55
Sed, si ullo pacto ille huc conciliari potest,
Vel carnuficinam hunc facere, possum perpeti.

HEGIO.

Quis hic loquitur ?

ERGASILUS.

Ego, qui tuo mœrore maceror,
Macesco, consenesco, et tabesco miser.
Ossa atque pellis sum misera macritudine. 60
Neque unquam quidquam me juvat, quod edo domi :
Foris aliquantillum etiam quod gusto, id beat.

HEGIO.

Ergasile, salve.

ERGASILUS.

Dii te bene ament, Hegio.

HEGIO.

Ne fle.

ERGASILUS.

Egone illum non fleam ? egone non defleam
Talem adolescentem ?

HEGIO.

Semper sensi filio 65
Meo te esse amicum, et illum intellexi tibi.

ERGASILUS.

Tum denique homines nostra intelligimus bona,
Quom, quæ in potestate habuimus, ea amisimus.
Ego, postquam gnatus tuus potitu'st hostium,
Expertus, quanti fuerit, nunc desidero. 70

HEGIO.

Alienus quom ejus incommq̄dum tam ægre feras,
Quid me patrem par facere est, quor̄ ille est unicus?

ERGASILUS.

Alienus ego? alienus illi? Ab, Hegio!
Nunquam istuc dixis, neque animum induxis tuom.
Tibi ille unicu'st; mihi, etiam unico magis unicus. 70

HEGIO.

Laudo, malum quom amici tuom ducis malum.
Nunc habe bonum animum.

ERGASILUS.

Eheu!

HEGIO.

Huic illud dolet.

Quia nunc remissus est edundi exercitus.
Nullumne interea nactu's, qui posset tibi
Remissum, quem duxti, imperare exercitum? 80

ERGASILUS.

Quid credis? fugitant omnes hanc provinciam,
Quoi obtigerat, postquam captu'st Philopolemus tuus

HEGIO.

Non, pol, mirandum est, fugitare hanc provinciam.
Multis et multigeneribus opus est tibi
Militibus. Primum dum opus est Pistoriensibus: 85
(Eorum sunt genera aliquot Pistoriensium;)
Opus Paniceis, opus Placentinis quoque,
Opus Turdetanis, opus est Ficedulensibus:
Jam maritumi omnes milites opus sunt tibi.

ERGASILUS.

Ut sæpe summa ingenia in occulto latent! 90
Hic, qualis imperator, nunc privatus est!

HEGIO.

Habe modo bonum animum: nam illum confido domum

In his diebus me reconciliassere.

Nam, eccum, capteivom hic adolescentem Alium,
Prognatum genere summo, et summis divitiis : 95
Hoc illum me mutare, confido fore

ERGASILUS.

Ita Dii Deæque faxint !

HEGIO.

Sed num quo foras

Vocatus es ad cœnam ?

ERGASILUS.

Nusquam quod sciam.

Sed quid tu id quæris ?

HEGIO.

Quia mihi natali'st Dies :

Propterea te vocari ad cœnam volo 100

ERGASILUS.

Facete dictum.

HEGIO.

Sed si pauxillum potes

Contentus esse.

ERGASILUS.

Næ perpauxillum modo :

Nam istoc me assiduo victu delecto domi.

HEGIO.

Age sis, rogo.

ERGASILUS.

Emptum,—nisi qui meliorem afferet

Quæ mihi atque amicis placeat conditio magis ; 105

Quasi fundum vendam, meis me addicam legibus.

HEGIO.

Profundum vendis tu quidem, haud fundum, mihi ;
Sed, si venturu's, tempori.

ERGASILUS.

Hem ! vel jam otium est

HEGIO.

(modo, venare *hare* leporem : nunc erem tenes. *measel*

Nam meus scruposam victus conmetat viam. 110

ERGASILUS.

Nunquam istoc vinces me, Hegio ; ne postules :
Cum calceatis dentibus veniam tamen.

HEGIO.

Asper meus victus sane est.

ERGASILUS.

Senteisne esitas !

HEGIO.

Terrestris cœna est.

ERGASILUS.

Sus terrestris bestia est.

HEGIO.

Multis *vegetables* oleribus.

ERGASILUS.

Curato ægrotos domi. 111

Numquid vis ?

HEGIO.

Venias tempori.

ERGASILUS.

Memorem mones

HEGIO.

Ibo intro, atque intus subducam ratiunculam,
Quantillum argenti apud trapezitam siet.
Ad fratrem, quo ire dixeram, mox ivero.

ACTUS II. SCENA I.

LORARIUS. PHILOCRATES. TYNDARUS

LORARIUS.

Si Dii immortales id voluere, vos hanc ærumnam ex-
sequi, 120

Decet id pati animo æquo: si id facietis, levior labos
erit.

• Domi fuistis, credo, liberi:

Nunc servitus si evenit, ei vos morigerari mos bonu'st,
Eamque herili imperio ingeniis vestris lenem reddere.
Indigna digna habenda sunt, herus quæ facit. 125

PHILOCRATES.

Oh oh oh!

LORARIUS.

Ejulatione haud opu'st: oculis multam miseriam ad-
ditis.

In re mala animo si bono utare, adjuvat.

PHILOCRATES.

At nos pudet, quia cum catenis sumus.

LORARIUS.

At pigeat postea

Nostrum herum, si vos eximat vinculis,
Aut solutos sinat, quos argento emerit. 130

PHILOCRATES.

Quid a nobis metuit? scimus nos,
Nostrum officium quod est, si solutos sinat.

LORARIUS.

At fugam fingitis. Sentio quam rem agitis.

PHILOCRATES.

Nos fugiamus? quo fugiamus?

LORARIUS.

In patriam.

PHILOCRATES.

Apage! haud nos id deceat
Fugitivos imitari.

LORARIUS.

Immo, edepol, si erit occasio, haud
dehortor. 135

PHILOCRATES.

Unum exorare vos sinite nos.

LORARIUS.

Quidnam id est?

PHILOCRATES.

Ut, sine his arbitris
Atque vobis, nobis detis locum loquendi.

LORARIUS.

Fiat. Abscedite hinc: nos concedamus huc.
Sed brevem orationem incipesse.

PHILOCRATES. *come here*

Hem! istuc mihi certum erat. Concede huc.

LORARIUS.

Abite ab istis.

TYNDARUS.

Obnoxii ambo

Vobis sumus propter hanc rem; quom, quæ volumus
nos, 140

Copia est; atque ea facitis nos compotes.

PHILOCRATES.

Secede huc nunc jam, si videtur, procul;
Ne arbitri dicta nostra arbitrari queant;
Neve permanet palam hæc nostra fallacia. 145
Nam doli non doli sunt, nisi astu colas,
Sed malum maximum, si id palam provenit.
Nam, si herus mihi es tu, atque ego me tuom esse
servom assimulo,

Tamen viso opu'st, cauto est opus, ut hoc sobrie, sine
que arbitris,
Accurate hoc agatur, docte et diligenter.
Tanta incepta res est : haud somniculose hoc 150
Agendum est.

TYNDARUS.

Ero, ut me voles esse.

PHILOCRATES.

Spero.

TYNDARUS.

Nam tu nunc vides, pro tuo caro capite,
Carum offerre meum caput vilitati. *for*

PHILOCRATES.

Scio.

TYNDARUS.

At scire memento, quando id, quod voles, ha-
bebis.

Nam fere maxuma pars morem hunc homines ha-
bent : quod sibi volunt, 155

Dum id impetrant, boni sunt ; sed, id ubi jam pene-
sese habent,

Ex bonis pessumi et fraudulentissimi

Sunt. Nunc, ut te mihi volo esse, esse autumo.

Quod tibi suadeam, suadeam meo patri.

PHILOCRATES.

Pol, ego te, si audeam, meum patrem nominem : 160

Nam, secundum patrem, tu es pater proximus.

TYNDARUS.

Audio.

PHILOCRATES.

Et propterea sapius te, ut memineris, moneo
Non ego herus tibi, sed servos sum. Nunc obsecro
te hoc unum,

Quoniam nobis Dii immortales animum ostenderant
suom,

Ut qui herum me tibi fuisse, atque esse nunc conser-
vom velint, 165

Quod antehac pro jure imperitabam meo, nunc te oro
per precem,

Per fortunam incertam, et per mei te erga bonitatem
patris,

Perque conservitium commune, quod hostica evenit
manu,

Ne me secus honore honestes, quam ego te, quom ser-
vibas mihi;

Atque ut, qui fueris, et qui nunc sis, meminisse ut
memineris. 170

TYNDARUS.

Scio quidem me te esse nunc, et te esse me.

PHILOCRATES.

Hem! istuc si potes.

Memoriter meminisse, inest spes nobis in hac astutia

ACTUS II. SCENA II. *Rg*

HEGIO. PHILOCRAATES. TYNDARUS.

HEGIO.

Jam ego revortar intro, si ex his, quæ vcllo, exquisi-
vero.

Ubi sunt isti, quos ante ædeis jussi huc produci foras?

PHILOCRATES.

Edepol, tibi ne quæstioni essemus, cautum intelligo:
Ita vinclis custodiisque circummœniti sumus. 176

HEGIO.

Qui cavet, ne decipiatur, vix cavet, quom etiam cavet.
Etiam quom cavissee ratu'st sæpius cautor captus est.

An vero non justa causa est, ut vos servem sedulo,
Quos tam grandi sim mercatus præsenti pecunia? 180

PHILOCRATES.

Neque, pol, tibi nos, quia nos servas, æquum est vitio
vortere;

Neque te nobis, si abeamus hinc, si fuat occasio.

HEGIO.

Ut vos hic, itidem illic apud vos meus servatur filius.

PHILOCRATES.

Captus est?

HEGIO.

Ita.

PHILOCRATES.

Non igitur nos soli ignavi fuvimus.

HEGIO.

Secede huc: nam sunt, ex te quæ solo scitari volo;
Quarum rerum te falsiloquom mihi esse nolo. 186

PHILOCRATES.

Non ero,
Quod sciam. Si quid nescivi, id nescium tradam tibi.

TYNDARUS.

Nunc senex est in tonstrina! nunc jam cultros attinet!
Ne is quidem involucre injicere voluit, vestem ut ne
inquinet.

Sed utrum, strictimne attonsurum dicam esse, an per
pectinem, 190

Nescio: verum, si frugi est, usque admutilabit probe.

HEGIO.

Quid tu? servosne esse, an liber, mavelis, memora
mihi.

PHILOCRATES.

Proximum quod sit bono, quodque a malo longissimum,
Id volo: quamquam non multum fuit molesta servitus

Nec mi secus erat, quam si essem familiaris filius. 195

TYNDARUS.

Eugopæ! Thalem talento non emam Milesium.

Nam, ad sapientiam hujus, nimius nugator fuit.

Ut facete orationem ad servitutem contulit!

HEGIO.

Quo de genere natu'st illic Philocrates?

PHILOCRATES.

Polyplusio.

Quod genus illic est unum pollens atque honoratis
sumum. 200

HEGIO.

Quid ipse hic? quo honore est illic?

PHILOCRATES.

Summo, atque ab summis viris

HEGIO.

Tum igitur ei, quom in Aliis tanta gratia est, ut præ
dicas,

Quid divitiæ? suntne opimæ?

PHILOCRATES.

Unde excoquat se vom senex.

HEGIO.

Quid pater? vivitne?

PHILOCRATES.

Vivom, quom inde abiimus, liquimus.

Nunc, vivat, necne, id Orcum scire oportet scilicet. 205

TYNDARUS.

Salva res est: philosophatur quoque jam; non mendax modo est.

HEGIO.

Quid erat ei nomen?

PHILOCRATES.

Thesaurochrysonicochryside.

HEGIO.

Videlicet propter divitias inditum id nomen quasi est !

PHILOCRATES.

Immo, edepol, propter avaritiam ipsius, atque tenaciam.

[Nam ille quidem Theodoromedes fuit germano nomine.] 210

HEGIO.

Quid tu ais ? tenaxne pater ejus est ?

PHILOCRATES.

Immo edepol pertinax.

Quin etiam, ut mage noscas, Genio suo ubi quando sacrificat,

Ad rem divinam, quibus est opus, Samiis vasis utitur,
Ne ipse Genius surripiat. Proinde, aliis ut credat,
vide.

HEGIO.

Sequere hac me igitur. Eadem ego ex hoc, quæ volo exquæsi vero. 215

Philocrates, hic fecit, hominem frugi ut facere oportuit.
Nam ex hoc, quo genere natus sis, scio : hic fassus est mihi.

Hæc tu eadem si confiteri vis, tua re feceris :

Quæ tamen scito scire me ex hoc.

TYNDARUS.

Fecit officium hic suum,

Quom tibi est confessus verum : quamquam volui sedulo 220

Meam nobilitatem occultare, et genus, et divitias meas,
Hegio. Nunc quando patriam et libertatem perdidisti,
Non ego istunc me potius, quam te metuere, æquom
censeo.

Vis hostilis cum istoc fecit meas opes æquabiles.

Memin', quom dicto haud audebat ; facto nunc lædat
licet. 225

Sed vide'n' ? Fortuna humana fingit artatque ut lubet,
Me, qui liber fueram, servom fecit ; e summo infumum.
Qui imperare insueveram, nunc alterius imperio ob-
sequor.

Et quidem si, proinde ut ipse fui imperator familiæ,
Habeam dominum, non verear ne injuste aut graviter
mihi imperet. 230

Hegio, hoc te monitum, nisi forte ipse non vis, volu-
eram.

Loquere audacter.

HEGIO.

TYNDARUS.

Tam ego fui ante liber, quan
gnatus tuos :

Tam mihi, quam illi, libertatem hostilis eripuit manus .
Tam ille apud nos servit, quam ego nunc hic apud te
servio.

Est profecto Deus, qui, quæ nos gerimus auditque et
videt. 235

Is, uti tu me hic habueris, proinde illum illic curaverit.
Bene merenti bene profuerit, male merenti par erit.
Quam tu filium tuom, tam pater me meus desiderat.

HEGIO.

Memini ego istæc. Sed fateri'n' eadem quæ hic fas-
su'st mihi ?

TYNDARUS.

+ Ego patri meo esse fateor summas divitias domi, 240
Meque summo genere natum. Sed te obtestor, Hegio,
Ne tuom animum avariorem faxint divitiæ meæ :
Ne patri, tametsi unicus sum, decere videatur magis,
Me saturum servire apud te sumtu et vestitu tuo.

Potius quam illi, ubi minime honestum est, mendican-
tem vivere. 245

HEGIO.

Ego, virtute Deum et majorum nostrum, dives sum
satis.

Non ego omnino lucrum omne esse utile homini ex
istumo.

Scio ego; multos jam lucrum luculentos homines
reddidit:

Est etiam, ubi profecto damnum præstet facere, quam
lucrum.

Odi ego aurum: multa multis sæpe suasit perperam.

Nunc hoc animum advortito, ut ea, quæ sentio, pari-
ter scias. 251

Filius meus illic apud vos servit captus Alide:

Eum si reddis mihi, præterea unum nummum ne duis,
Et te et hunc amittam hinc. Alio pacto abire non
potes.

TYNDARUS.

Optimum atque æquissimum oras; optimusque homi-
num homo es. 255

Sed is privatam servitutem servit illi, an publicam?

HEGIO.

Privatam medici Menarchi.

PHILOCRATES.

Pol, hic quidem hujus est cliens.

Tam hoc quidem tibi in proclivi, quam imber est,
quando pluit.

HEGIO.

Fac is homo ut redimatur.

TYNDARUS.

Faciam. Sed te id oro, Hegio . .

HEGIO.

Quidvis, dum ab re ne quid ores, faciam.

TYNDARUS. .

Ausculda dum, scies. 260

Ego me amitti, donicum ille huc redierit, non postulo. —

Verum te quæso, ut æstumatum hunc mihi des, quem
mittam ad patrem,

Ut is homo redimatur illi.

HEGIO.

Immo, alium potius misero

Hinc, ubi erunt induciæ, illuc tuom qui conveniat
patrem ;

Qui tua, quæ tu miseris mandata, ita, ut velis, per-
ferat. 265

TYNDARUS.

At nihil est, ignotum ad illum mittere: operam lu-
seris.

Hunc mitte: hic omne transactum reddet, si illuc
venerit.

Nec quemquam fideliozem, neque quoi plus credat,
potes

Mittere ad eum, nec qui mage sit servos ex sententia,
Neque adeo quoi tuom concredat filium hodie auda-
cius. 270

Ne vereare: meo periculo hujus ego experiar fidem,
Fretus ingenio ejus, quod me esse scit erga se bene-
volum.

HEGIO.

Mittam equidem istunc æstumatum tua fide, si vis

TYNDARUS.

Volo.

Quam citissime potest, tam hoc cedere ad factum
volo.

HEGIO.

Num quæ causa est, quin, si ille huc non redeat, vi-
ginti minas 27a
Mihi des pro illo ?

TYNDARUS.

Optuma imo.

HEGIO.

Solvite istum nunc jam

Atque utrumque.

TYNDARUS.

Dii tibi omnes omnia optata afferant,
Quom me tanto honore honestas, quomque ex vinculis
eximis.
Hoc quidem haud molestum est jam, quod collus col-
laria caret.

HEGIO.

Quod bonis benefit beneficium, gratia ea graviora est
bonis. 280

Nunc tu illum si illo es missurus, dice, demonstra,
præcipe,

Quæ ad patrem vis nuntiari. Vi'n' vocem huc ad te ?

TYNDARUS.

Voca.

ACTUS II. SCENA III

HEGIO. PHILOCRAATES. TYNDARUS.

HEGIO.

Quæ res bene vortat mihi, meoque filio,
Vobisque ! volt te novos herus operam dare
Tuo veteri domino, quod is velit, fideliter. 281
Nam ego te æstumatum huic dedi viginti minis ;
Hic autem te ait mittere hinc velle ad patrem,
Meum ut illic redimat filium : mutatio

Inter me atque illum ut nostris fiat filiis.

PHILOCRATES.

Utroque vorsum rectum est ingenium meum, 290
Ad ted atque illum. Pro rota me uti licet.
Vel ego huc vel illuc vortar, quo imperabitis.

HEGIO.

Tute tibi a tuo pte ingenio prodes plurimum,
Quom servitutem ita fers, uti ferri decet.
Sequere. Hcm tibi hominem! *there is your man*

TYNDARUS.

Gratiam habeo tibi, 295

Quom copiam istam mi et potestatem facis,
Ut ego ad parenteis hunc remittam nuntium,
Qui me, quid rerum hic agitem, et quid fieri velim,
Patri meo ordine omnem rem illuc perferat.
Nunc ita convenit inter me atque hunc, Tyndare, 300
Ut te æstumatum in Alidem mittam ad patrem;
Ac, si non rebitas huc, ut viginti minas
Dem pro te.

PHILOCRATES.

Recte convenisse sentio.

Nam pater exspectat aut me, aut aliquem nuntium,
Qui hinc ad se veniat.

TYNDARUS.

Ergo animum advortas volo, 305

Quæ nuntiare hinc te volo in patriam ad patrem.

PHILOCRATES.

Philocrates, ut adhuc locorum feci, faciam sedulo,
Ut potissimum, quod in rem recte conducat tuam,
Id potessam, id persequarque corde et animo atque
viribus.

TYNDARUS.

Facis ita, ut te facere oportet. Nunc animum advor-
tes volo

Omnium primum salutem dicito matri et patri,
 Et cognatis, et si quem alium benevolentem videris :
 Me hic valere, et servitutem servire huic homini op-
 tumo,

Qui me honore honestiorem semper fecit, et facit

PHILOCRATES.

Istuc ne præcipias : facile memoria memini tamen.

TYNDARUS.

Nam quidem, nisi quod custodem habeo, liberum me
 esse arbitror. 316

Dicito patri, quo pacto mihi cum hoc convenerit
 De hujus filio . . .

PHILOCRATES.

Quæ memini, mora mera est monerier

TYNDARUS.

Ut eum redimat, et remittat, nostrum huc amborum
 vicem.

PHILOCRATES.

Meminero.

HEGIO.

At quamprimum poteris : istuc in rem
 utrique est maxume. 320

PHILOCRATES.

Non tuum tu magis videre, quam ille suum gnatum
 cupit.

HEGIO.

Meus mihi, suus quoique est carus.

PHILOCRATES.

Numquid aliud vis patri

Nuntiari ?

TYNDARUS.

Me hic valere ; et tute audacter dicito,
 Tyndare, inter nos fuisse ingenio haud discordabili ;

Neque te commeruisse culpam, neque me advorsatum
tibi ; 325

Beneque hero gessisse morem in tantis ærumnis ta-
men.

Neque med unquam deseruisse te, neque factis neque
fide,

Rebus in dubiis, egenis. Hæc pater quando sciet,
Tyndare, ut fueris animatus erga suom gnatum at-
que se,

Nunquam erit tam avarus, quin te gratus emittat
manu : 330

Et mea opera, si hinc rebito, faciam ut faciat facilius.

Nam, tua opera et comitate et virtute et sapientia,

Fecisti, ut redire liceat ad parenteis denuo,

Quom apud hunc confessus es et genus et divitias
meas :

Quo pacto emisisti e vinclis tuom herum tua sapientia.

PHILOCRATES.

Feci ego ista, ut commemoras ; et te meminisse, mi
gratum est mihi. 336

Merito tibi ea evenerunt a me. Nam nunc, Philoc-
rates,

Si ego item memorem, quæ med erga multa fecisti
bene,

Nox diem adimat. Nam, si servos meus esses, nihilo
secius

Mihi obsequiosus semper fuisti.

HEGIO. ✱

Dii, vostram fidem ! 340

Hominum ingenium liberale ! ut lacrimas excutiant
mihi !

Videas corde amare inter se. Quantis laudibus suom
herum

Servos collaudavit !

PHILOCRATES.

Istic, pol, haud me centesimam
Partem laudat, quam ipse meritu'st, ut laudetur laudi-
bus. 345

HEGIO.

Ergo, quom optume fecisti, nunc adest occasio
Benefacta cumulare, ut erga hunc rem geras fideliter

PHILOCRATES.

Mage non factum possum velle, quam opera experiar
persequi.

Id ut scias, Jovem supremum testem laudo, Hegio.
Me infidelem non futurum Philocrati. . .

HEGIO.

Probus es homo. 350

PHILOCRATES

Nec me secus unquam ei facturum quidquam, quam
memet mihi.

TYNDARUS.

Istæc dicta te experiri et operis et factis volo.
Et, quo minus dixi, quam volui de te, animum advor-
tas volo :

Atque, horunc verborum causa, caveto mihi iratus fuas.
Sed te, quæso, cogitato, hinc, mea fide, mitti domum
Te æstumatum, et meam esse vitam hic pro te posi-
tam pignori ; 356

Ne tu me ignores, quom extemplo meo e conspectu
abscesseris,

Quom me servom in servitute pro te hic reliqueris ;
Tuque te pro libero esse ducas, pignus deseras ;
Neque des operam, pro me ut hujus reducem facias
filium. 360

Scito te hinc minis viginti æstumatum mittier.

Fac fidelis sis fideli ! cave fidem fluxum geras.

Nam pater, scio, faciet, quæ illum facere oportet,
omnia.

Servâ in perpetuom tibi amicum me, atque hunc in-
ventum inveni. 364

Hæc, per dexteram tuam, te dextera retinens manu,
Obsecro, infidelior mihi ne fuas, quam ego sum tibi.

Tu hoc age : tu mihi herus nunc es, tu patronus, tu
pater :

Tibi commendo spes opesque meas.

PHILOCRATES.

Mandavisti satis.

Sati'n' habes, mandata quæ sunt, facta si refero ?

TYNDARUS.

Satis.

PHILOCRATES.

Et tua, et tua, huc ornatus reveniam ex sententia. 370
Numquid aliud ?

TYNDARUS.

Ut, quamprimum possis, redeas.

PHILOCRATES.

Res monet

HEGIO.

Sequere me, viaticum ut dem hinc a trapezita tibi :
Eadem opera a prætore sumam syngraphum.

TYNDARUS.

Quem syngraphum .

HEGIO.

Quem hic ferat secum ad legionem, hinc ire huic ut
liceat domum.

Tu intro abi.

TYNDARUS.

Bene ambulato.

PHILOCRATES.

Bene vale.

HEGIO.

Edepol, rem meam 375

Constabilivi, quom illos emi de præda a quæstoribus.

Expedivi ex servitute filium, si Diis placet.

At etiam dubitavi, hos homines emerem, an non emerem, diu.

• Servate istum sultis intus, servi: ne quoquam pedem

Efferat sine custodela. Jam ego apparebo domi, 380

Ad fratrem modo capteivos alios inviso meos.

Eadem percontabor, ecquis hunc adolescentem noverit.

Sequere tu, te ut amittam: ei rei primum prævorti volo.

R)

ACTUS III. SCENA I.

ERGASILUS.

Miser homo est, qui ipse sibi, quod edit, quærit, et id ægre invenit:

Sed ille est miserior, qui et ægre quærit, et nihil invenit: 385

Ille miserramu'st, qui, quom esse cupit, quod edit, non habet.

Nam, hercle, ego huic diei, si liceat, oculos excodiam lubens;

(ita malignitate oneravit omneis mortaleis mihi.

Neque jejuniosorem, neque magis excertum fame,

Vidi, nec quoi minus procedat, quidquid facere occiperit. 390

Itaque venter gutturque resident esuriales ferias.

Illicet parasiticæ arti maxumam in malam crucem!

Ita juvenus jam ridiculos inopesque ab se segregat.

Nihil morantur jam Laconas imi subcelli viros,
Plagipatidas, quibus sunt verba sine penu et pecunia.
Eos requirunt, qui, lubenter quom ederint, reddant
domi. 396

Ipsi obsonant, quæ parasitorum ante erat provincia.
Ipsi de foro tam aperto capite ad lenones eunt,
Quam in tribu aperto capite sonteis condemnant reos.
Neque ridiculos jam terunci faciunt: sese omnes
amant. 400

Nam, ut dudum hinc abii, accessi ad adulescentes in
foro:

“Salvete,” inquam: “Quo imus una,” inquam, “ad
prandium?” atque illi tacent.

“Quis ait huc?” aut “Quis profitetur?” inquam. Qua-
si muti silent;

Neque me rident. “Ubi cœnamus?” inquam: atque
illi abnuunt.

Dico unum ridiculum dictum de dictis melioribus, 405
Quibus solebam menstruales epulas ante adipiscier:
Nemo ridet. Scivi extemplo rem de compacto geri.
Ne canem quidem irritatam voluit quisquam imitarier,
Saltem, si non arriderent, dentes ut restringerent.

Abeo ab illis, postquam video me sic ludificarier. 410
Pergo ad alios, venio ad alios, deinde ad alios: una res.
Omnes compacto rem agunt, quasi in Velabro olearii.
Nunc redeo inde, quoniam me ibi video ludificarier.
Item alii parasiti frustra obambulabant in foro.

Nunc barbarica lege certum est jus meum omne per-
sequi. 415

Qui consilium iniere, quo nos victu et vita prohibeant,
His diem dicam; irrogabo multam, ut mihi cœnas
decem

Meo arbitratu dent, quom cara annona sit. Sic egero,

Nunc ibo ad portum hinc : est illic mihi una spes cœnatica ;

Si ea decollabit, redibo huc ad senem, ad cœnam asperam. 420

ACTUS III. SCENA II.

HEGIO.

Quid est suavius, quam bene rem gerere

Bono publico, sicut ego feci

Heri quom emi hosce homines ? Ubi quisque vident,
Eunt obviam, gratulanturque eam rem.

Ita me miserum, restitendo retinendoque 425

Lassum reddiderunt.

Vix ex gratulando miser jam eminebam.

Tandem abii ad prætorem : ibi vix requievi : rogo
syngraphum :

Datur mihi : illico do Tyndaro : ille abiit domum.

Inde illico revortor domum ; postquam id actum
est, eo 430

Protinus ad fratrem, mei ubi sunt alii capteivei.

Rogo, Philocratem ex Alide ecquis omnium noverit ?

Tandem hic exclamat, eum sibi esse sodalem. Dico
esse eum

Apud me : hic extemplo orat obsecratque, eum sibi ut
liceat

Videre : jussi illico hunc exsolvi. Nunc tu sequere
me, 435

Ut, quod me oravis i, impetres, eum hominem ut con-
venias.

ACTUS III. SCENA III.

TYNDARUS.

Nunc illud est, quom me fuisse, quam esse, nimio
mavelim :

Nunc spes, opes, auxiliaque, a me segregant sper-
nuntque se.

Hic ille est dies, quom nulla vitæ meæ salus sperabilis
est :

Neque exsilium exitio est, neque adeo spes, quæ mihi
hunc aspellat metum : 440

Nec mendaciis subdolis mihi usquam mantellum est
meis ;

Nec sycophantiis nec fucis ullum mantellum obviam
est ;

Neque deprecatio perfidiis meis, nec malefactis fuga
est ;

Nec confidentiæ usquam hospitium est, nec diverticu-
lum dolis.

Operta quæ fuere, aperta sunt : patent præstigiæ. 445

Omnis res palam est : neque de hac re negotium est,

Quin male occidam, oppetamque pestem, heri vicem
meamque.

Perdidit me Aristophontes hic, qui intro venit modo.

Is me novit : is sodalis Philocrati et cognatus est.

Neque jam Salus servare, si volt, me potest ; nec co-
pia est, 450

Nisi si aliquam corde machinor astutiam.

Quam, malum ! quid machiner ? quid comminiscar !

Maximas nugas ineptiasque incipisso. Hæreo.

ACTUS III. SCENA IV.

HEGIO. TYNDARUS. ARISTOPHONTES.

HEGIO.

Quo illum nunc hominem proripuisse foras se dicam
ex ædibus?

TYNDARUS.

Nunc enimvero ego occidi: eunt ad te hostes, Tyn-
dare. Quid loquar? 455

Quid fabulabor? quid negabo? aut quid fatebor? mihi
Res omnis in incerto sita est. Quid rebus confidam
meis?

Utinam te Dii prius perderent, quam periisti e patria
tua.

Aristophontes, qui, ex parata re, imparatam omnem
facis!

Occisa est hæc res, nisi reperio atrocem mihi aliquam
astutiam. 460

HEGIO.

Sequere. Hem tibi hominem! adi, atque alloquere.

TYNDARUS.

Quis homo est me hominum miserior?

ARISTOPHONTES.

Quid istuc est, quod meos te dicam fugitare oculos,
Tyndare?

Proque ignoto me adspernari, quasi me nunquam no-
veris?

Equidem tam sum servos, quam tu: etsi ego domi
liber fui, 465

Tu, usque a puero, servitutem servivisti in Alide. ~~XX~~

HEGIO.

Edepol, minime miror, si te fugitat, aut oculos tuos.

Aut si te odit, qui istum appelles Tyndarum pro Philocrate.

TYNDARUS.

Hegio, hic homo rabiosus habitus est in Alide.
Ne tu, quod istic fabuletur, aureis immittas tuas. 470
Nam istic hastis insectatus est domi matrem et patrem.
Et illic isti, qui sputatur, morbus interdum venit.
Proin tu ab istoc procul recedas.

HEGIO.

Ultro istum a me !

ARISTOPHONTES.

Ai'n', veròero,

Me rabiosum ? atque insectatum esse hastis meum
memoras patrem ?

Et eum morbum mihi esse, ut qui me opus sit inspuitarier ? 475

HEGIO.

Ne verere : multos iste morbus homines macerat,
Quibus inspuitari saluti fuit.

TYNDARUS.

Atque Aliis profuit.

ARISTOPHONTES.

Quid tu autem, etiam huic credis ?

HEGIO.

Quid ego credam huic ?

ARISTOPHONTES.

Insanum esse me.

TYNDARUS.

Vide'n' tu hunc, quam inimico voltu intuetur ? concedi
optimum est,

Hegio : fit, quod tibi ego dixi : gliscit rabies : cave tibi !

HEGIO.

Credidi esse insanum extemplo, ubi te adpellavit Tyndarum. 481

TYNDARUS.

Quin suom ipse interdum ignorat nomen, neque ^{siet} ~~siet~~
qui siet.

HEGIO.

At etiam te suom sodalem esse aiebat.

TYNDARUS.

Haud vidi magis:
Equidem Alcmaeus, atque Orestes, et Lycurgus postea,
Una opera mihi sunt sodales, qua iste.

ARISTOPHONTES.

At etiam, furcifer, 485
Male mihi loqui audes? non ego te novi?

HEGIO.

Pol, planum id quidem es:
Non novisse, qui istunc adpelles Tyndarum pro Phi
locrate.
Quem vides, ignoras: illum nominas, quem non vides

ARISTOPHONTES.

Immo, iste eum sese ait, qui non est, esse: et, qui
vero est, negat. 489

TYNDARUS.

Tu enim repertus, Philocratem qui superes veriverbio!

ARISTOPHONTES.

Pol, ego ut rem video, tu inventus, vera vanitudine
Qui convincas! Sed quæso, hercle, agedum, adspice
ad me.

TYNDARUS.

Hem!

ARISTOPHONTES.

Dic modo,
Te negas Tyndarum esse?

TYNDARUS.

Nego, inquam.

ARISTOPHONTES.

Tun' te Philocratem esse ais ?

TYNDARUS.

Ego, inquam

ARISTOPHONTES.

Tune huic credis ?

HEGIO.

Plus quidem, quam tibi, aut mihi.

Nam ille quidem, quem tu hunc memoras esse, hodie
hinc abiit Alidem 495

Ad patrem hujus.

ARISTOPHONTES.

Quem patrem, qui servos est ?

TYNDARUS.

Et tu quidem

Servos et liber fuisti, et ego me confido fore,
Si hujus huc reconciliasso in libertatem filium.

ARISTOPHONTES.

Quid ais, furcifer ! tun' te gnatum memoras liberum ?

TYNDARUS.

Non equidem me Liberum, sed Philocratem, esse aio

ARISTOPHONTES.

Quid est ? 501

Ut scelestus, Hegio, nunc is te ludos facit !

Nam is est servos ipse, neque, præter se, unquam ci
servos fuit.

TYNDARUS.

Quia tute ipse eges in patria, nec tibi, qui vivas, domi
est,

Omneis inveniri simileis tibi vis. Non mirum facis :
Est miserorum ut malevolentes sint atque invideant
bonis. 505

ARISTOPHONTES.

Hegio, vide sis, ne quid tu huic temere insistas credere.

Atque, ut perspicio, profecto jam aliquid pugnæ edidit.
Filiū tuum quod redimere se ait, id ne utiquam mihi placet.

TYNDARUS.

Scio, te id nolle fieri: ecfciam tamen ego id, si Di adjuvant.

Illū restituam huic; hic autem in Alidem me meo patri. 510

Propterea ad patrem hinc amisi Tyndarum.

ARISTOPHONTES.

Quin tute is es:

Neque, præter te, in Alide ullus servos istoc nomine est.

TYNDARUS.

Pergi'n' servom me exprobrare esse, id quod vi hostili obtigit?

ARISTOPHONTES.

Enimvero jam nequeo contineri.

TYNDARUS.

Heus! audi'n' quid ait? quin fugis!

Jam illic hic nos insectabit lapidibus, nisi illum jubes Comprehendi. 516

ARISTOPHONTES.

Crucior.

TYNDARUS.

Ardent oculi: fune opus, Hegio

Vide'n' tu illi maculari corpus totum maculis luridis?
Atra bilis agitat hominem!

ARISTOPHONTES.

At pol te, si hic sapiat senex

Atra pix agitet apud carnificem, tuoque capiti in-
luceat !

TYNDARUS.

Iam deliramenta loquitur : larvæ stimulant virum. 520

HEGIO.

Quid ? quid si nunc comprehendi jusserim ?

TYNDARUS.

Sapias magis.

ARISTOPHONTES.

Crucior, lapidem non habere me, ut illi mastigiæ
Cerebrum excutiam, qui me insanum verbis concinnat
suis !

TYNDARUS.

Audi'n' lapidem quæritare ?

ARISTOPHONTES.

Solus te solum volo, 524

Hegio.

HEGIO.

Istinc loquere, si quid vis : procul tamen audiam.

TYNDARUS.

Namque, edepol, si ad bites propius, os denasabit tibi
Mordicus.

ARISTOPHONTES.

Neque, pol, me insanum, Hegio, esse creduis,
Neque fuisse unquam, neque esse morbum quem istic
autumat.

Verum, si quid metuis a me, jube me vinciri. Volo.
Dum istic itidem vinciatur.

TYNDARUS.

Immo enimvero, Hegio, 530

Istic, qui vol't, vinciatur.

ARISTOPHONTES.

Tace modo : ego te, Philocrates

False, faciam, ut verus hodie reperiare Tyndarus.
Quid mi adnutas ?

TYNDARUS.

Tibi ego adnuto ? quid agat, si absis longius :

HEGIO.

Quid ais ? quid si adeam hunc insanum ?

TYNDARUS.

Nugas ludificabitur

Garriet, quod neque pes unquam neque caput con-
pareat. 533

Ornamenta absunt ; Ajacem, hunc quom vides, ipsum
vides.

HEGIO.

Nihili facio ; tamen adibo.

TYNDARUS.

Nunc ego omnino occidi !

Nunc ego inter sacrum saxumque sto ; nec, quid faci-
am, scio.

HEGIO.

Do tibi operam, Aristophontes, si quid est, quod me
velis. 539

ARISTOPHONTES.

Ex me audibis vera, quæ nunc falsa opinare, Hegio.
Sec hoc primum me expurgare tibi volo, me insaniam
Neque tenere, neque mi esse ullum morbum, nisi quod
servio.

At, ita me rex Deorum atque hominum faxit patriæ
conpotem,

Ut istic Philocrates non magis est, quam aut ego, au tu

HEGIO.

Eho ! dic mihi,

Quis igitur ille est ?

ARISTOPHONTES.

Quem dudum dixi a principio tibi. 545
Hoc si secus reperies, nullam causam dico, quin mihi
Et parentum et libertatis apud te deliquio siet.

HEGIO.

Quid tu ais ?

TYNDARUS.

Me tuum esse servom, et te meum herum.

HEGIO.

Haud istuc rogo

Fuistin' liber ?

TYNDARUS.

Fui.

ARISTOPHONTES.

Enimvero non fuit : nugas agit

TYNDARUS.

Qui tu scis ? an tu fortasse fuisti meæ matri obstetrix.
Qui id tam audacter dicere audes ?

ARISTOPHONTES.

Puerum te vidi puer. 551

TYNDARUS.

At ego te video major majorem : hem rursum tibi !
Meam rem ne cures, si recte facias. Num ego curo
tuam ?

HEGIO.

Fuitne huic pater Thesaurochrysonicochrysides ?

ARISTOPHONTES.

Non fuit : neque ego istuc nomen unquam audiavi ante
hunc diem. 555

Philocrati Theodoromedes fuit pater.

TYNDARUS.

Pereo prohe !

Quin quiescis diirectum cor meum ? I, ac suspende te
Tu subsultas ; ego miser vix adsto præ formidine.

HEGIO.

Sati'n' istuc mihi exquisitum est. fuisse hunc servom
in Alide ?

Neque esse hunc Philooratem ?

ARISTOPHONTES.

Tam satis, quam nunquam hoc invenies secus.
Sed ubi is nunc est ? 561

HEGIO.

Ubi ego minume, atque ipse se volt maxume.
Tum igitur ego deruncinatus, deartuatus sum miser
Hujus scelesti technis ; qui me, ut lubitum est, duc-
tavit dolis.

Sed vide sis.

ARISTOPHONTES.

Quin exploratum dico, et provisum hoc tibi.

HEGIO.

Certon' ?

ARISTOPHONTES.

Quin nihil, inquam, invenies magis hoc
certo certius. 565
Philocrates jam inde usque amicus fuit mihi a puero
puer.

HEGIO.

Sed qua facie est tuos sodalis Philocrates ?

ARISTOPHONTES.

Dicam tibi :
Macilento ore, naso acuto, corpore albo, et oculis
nigris,
Subrufus, aliquantum crispus, cincinnatus.

HEGIO.

Convenit

ACTUS III. SC. V.

TYNDARUS.

Ut quidem, hercle, in medium ego hodie pectus pro-
cesserim. 570

Vae illis virgis miseris, quæ hodie in tergo morientur
meo.

HEGIO.

Verba mihi data esse video.

have been decided

TYNDARUS.

Quid cessatis, conpedes,
Currere ad me, meaque amplecti crura, ut vos custo-
diam?

HEGIO.

Sati'n' med illi hodie scelesti capti ceperunt dolo?
Illic servom se assimilabat, hic sese autem liberum.
Nuculeum amisi; reliquit pignori putamina: 576
Ita mihi stolido sursum vorsum os sublevare obfuciis.
Hic quidem me nunquam irridebit. Colaphe, Corda-
lio, Corax,
Ite istinc, atque ecferte lora!

LORARIUS.

Num lignatum mittimur?

ACTUS III. SCENA V.

HEGIO. TYNDARUS. ARISTOPHONTES.

HEGIO.

Injicite huic manicas mastigæ! 580

TYNDARUS.

Quid hoc est negoti? quid ego deliqui?

HEGIO.

Rogas,

Sator sartorque scelerum, et messor maxume?

TYNDARUS.

Non occatorem dicere debebas prius?
Nam semper occant prius, quam sarriunt, rustici.

HEGIO.

At ut confidenter mihi contra adstitit ! 585

TYNDARUS.

Decet innocentem servom atque innoxium
Confidentem esse, suom apud herum potissimum.

HEGIO.

Adstringite isti, sultis, vehementer manus !

TYNDARUS.

Tuos sum : tu has quidem vel præcidi jube !
Sed quid negoti est, quamobrem succenses mihi ? 590

HEGIO

Quia me meamque rem, quod in te uno fuit,
Tuis scelestis falsidicis fallaciis
Delaceravisti ; deartuavistique opes.
Confecisti omneis res ac rationes meas,
Ita mi exemisti Philocratem fallaciis. 595
Illum esse servom credidi, te liberum.
Ita vosmet aiebatis, itaque nomina
Inter vos permutastis.

TYNDARUS.

Fateor, omnia

Facta esse ita, ut tu dicis, et fallaciis
Abiisse eum abs te, mea opera atque astutia ; 600
An, obsecro hercle te, id nunc succenses mihi ?

HEGIO.

At cum cruciatu maximo id factum est tuo.

TYNDARUS.

Dum ne ob malefacta peream, parvi æstumo.
Si ego hic peribo, ast ille, ut dixit, non redit ;
At erit mihi hoc factum mortuo memorabile ; 605
Meum herum captum, ex servitute atque hostibus
Reducem fecisse liberum in patriam ad patrem,

Meumque potius me caput periculo
Præoptavisse, quam is periret, ponere.

HEGIO.

Facito ergo ut Acherunti clueas gloria.

616

TYNDARUS.

Qui per virtutem peritat, non interit.

HEGIO.

Quando ego te exemplis excruciasso pessumis,
Atque ob sutelas tuas te morti misero,
Vel te interisse, vel perisse, prædicent!

Dum pereas, nihil interduo, dicant vivere!

615

TYNDARUS.

Pol, si istuc faxis, haud sine pœna feceris,
Si ille huc redibit, sicut confido adfore.

ARISTOPHONTES.

Pro Dii immortales! nunc ego teneo, nunc scio
Quid sit hoc negoti. Meus sodalis Philocrates
In libertate est ad patrem, in patria. Bene est: 620
Nec est quisquam mihi, æque melius quoi velim.
Sed hoc mihi ægre est, me huic dedisse operam ma-
lam,

Qui nunc, propter me meaque verba, vinctus est.

HEGIO.

Vetuih' te quidquam mi hodie falsum proloqui?

TYNDARUS.

Vetuisti.

HEGIO.

Cur es ausus mentiri mihi?

625

TYNDARUS.

Quia vera obsessent illi, quoi operam dabam:
Nunc falsa prosunt.

HEGIO.

At tibi oberunt.

TYNDARUS.

Optume est.

At herum servavi, quem servatum gaudeo ;
 Quoi me custodem addiderat herus major meus,
 Sed malene id arbitrare factum ?

HEGIO.

Pessume. 630

TYNDARUS.

At ego aio, recte, qui abs te seorsum sentio.
 Nam cogitato : si quis hoc gnato tuo
 Tuos servos faxit, qualem haberes gratiam ?
 Emitteresne, necne, eum servom manu ?
 Essetne apud te is servos acceptissimus ? 635
 Responde.

HEGIO.

Opinor.

TYNDARUS.

Cur ergo iratus mihi es ?

HEGIO.

Quia illi fuisti, quam mihi, fidelior.

TYNDARUS.

Quid ? tu una nocte postulavisti et die,
 Recens captum hominem, nuperum et novitium,
 Te perdocere, ut melius consulerem tibi, 640
 Quam illi, quicum una a puero ætatem exegeram ?

HEGIO.

Ergo ab eo petito gratiam istam !—Ducite,
 Ubi ponderosas, crassas capiat compedes ;
 Inde ibis porro in latomias lapidarias,
 Ibi, quom alii octonos lapides effoderint, 645
 Nisi cotidianus sesquiopus confeceris,
 Sexcentoplago nomen indetur tibi.

ARISTOPHONTES.

Per Deos atque homines, ego te obtestor, Hegio,
Ne tu istunc hominem perdis.

HEGIO.

Curabitur.

Nam noctu nervo vinctus custodibitur; 650
Interdius sub terra lapides eximet.
Diu ego hunc cruciabo; non uno absolvam die.

ARISTOPHONTES.

Certumne est tibi istuc?

HEGIO.

Non moriri certius est.

Abducite istum actutum ad Hippolytum fabrum:
Jubete huic crassas compedes impingier: 655
Inde extra portam ad meum libertum Cordalum,
In lapidinas facite deductus siet
Atque ita me velle hunc dicito curarier,
Ne qui deterius huic sit, quam quoi pessume est.

TYNDARUS.

Cur ego, te invito, me esse salvom postulem? 660
Pericula vitæ meæ stat tuo periculo.
Post mortem, in morte nihil est, quod metuam, mali:
Etsi pervivo usque ad summam ætatem, tamen
Breve spatium est perferendi, quæ minitas mihi.
Vale atque salve; etsi, aliter ut dicam, meres. 665
Tu, Aristophontes, de me ut meruisti, ita vale;
Nam mihi propter te hoc obtigit.

ARISTOPHONTES.

Oh!

HEGIO.

Abducite

TYNDARUS.

At unum hoc quæso, si huc rebitet Philocrates,
Ut mihi ejus facias conveniundi copiam.

HEGIO.

Peristis, nisi hunc jam e conspectu abducitis! 670

TYNDARUS.

Vis hæc quidem, hercule, est, et trahi et trudi simul

HEGIO.

Illic est abductus recta in phylacam, ut dignus est
 Ego illis capteivis aliis documentum dabo,
 Ne tale quisquam facinus incipere audeat.
 Quod absque hoc esset, qui mihi hoc fecit palam, 675
 Usque confrenatum suis me ductarent dolis.
 Nunc certum est nulli post hæc quidquam credere
 Satis sum semel deceptus. Speravi miser
 Ex servitute me exemisse filium.
 Ea spes elapsa est. Perdidi unum filium, 680
 Puerum quadrimum, quem mihi servos surpuit:
 Neque enim servom unquam reperi, neque filium:
 Major potius hostium est. Quod hoc est scelus!
 Quasi in orbitatem liberos produxerim!
 Sequere hac: reducam te, ubi fuisti Nemini 685
 Misereri certum est, quia mei miseret neminem

ARISTOPHONTES.

Exauspicavi ex vinclis: nunc intellego,
 Redauspicandum esse in catenas denuo.

R.

ACTUS IV. SCENA I.

ERGASILUS.

Iuppiter supreme! servas me, measque auges opes.
 Maximas opimitates opiparasque offers mihi; 690
 Laudem, lucrum, ludum, jocum, festivitatem, ferias,
 Pompam, penum, potationes, saturitatem, gaudium;
 Nec quoquam homini supplicare nunc certum est
 mihi.

Nam vel prodesse amico possum, vel inimicum perdere : 694

Ita hic me amœnitate amœna amœnus oneravit dies.
Sine sacris hæreditatem sum aptus ecfertissumam.

Nunc ad senem cursum capessam hunc Hegionem,
quoi boni

Tantum affero, quantum ipse a Diis optat, atque etiam
amplius.

Nunc res certa est, eodem pacto ut comici servi solent,
Conjiciam in collum pallium, primo ex me hanc rem
ut audiat. 700

Speroque, me ob hunc nuntium, æternum adepturum
cibum !

ACTUS IV. SCENA II.

HEGIO. ERGASILUS.

HEGIO.

Quanto in pectore hanc rem meo magis voluto,
Tanto mihi ægritudo auctior est in animo.

Ad illum modum sublitum os esse

Hodie mihi ! neque id perspicere quivi ! 705

Quod quom scibitur, per urbem irridebor.

Quom extemplo ad forum advenero, omnes loquentur :

" Hic ille est senex doctus, quoi verba data sunt."

Sed Ergasilus estne hic, procul quem video ?

Collecto quidem est pallio. Quidnam acturu'st ? 710

ERGASILUS.

Move abs te moram, atque, Ergasile, age hanc rem !

Eminor interminorque, ne quis mi obstiterit obviam,

Nisi qui sat diu vixisse sese homo arbitrabitur :

Nam, qui obstiterit, ore sistet.

HEGIO.

Hic homo pugilatum incipit

ERGASILUS.

Facere certum est : proinde ut omnes itinera insistant
sua, 715

Ne quis in hac platea negoti conferat quidquam sui.
Nam meus est ballista pugnus ; cubitus catapulta est
mihi,

Humerus aries : tum genu ad quemque jecero, ad ter
ram dabo.

Dentilegos omneis mortaleis faciam, quemque obfen
dero.

HEGIO.

Quæ illæc eminatio est ? nam nequeo mirari satis. 720

ERGASILUS.

Faciam ut ejus diei locique meique semper meminerit.
Qui mihi in cursu obstiterit, faxo vitæ is extemplo ob
stiterit suæ.

HEGIO.

Quid hic homo tantum incipissit facere cum tantis
minis ?

ERGASILUS.

Prius edico, ne quis propter culpam capiatu suam,
Continete vos domi ! prohibete a vobis vim meam !

HEGIO.

Mira, edepol, sunt, ni hic in ventrem sumsit confiden
tiam.

Væ misero illi, cujus cibo iste factu'st imperiosior

ERGASILUS.

Tum pistores scrophipasci, qui alunt furfure sues,
Quarum odore præterire nemo pistrinum potest ; 725
Eorum si quojusquam scropham in publico conspexe
ro,

Ex ipsis dominis, meis pugnis, exculcabo furfures

HEGIO.

Basilicas edictiones atque imperiosas habet

Satur homo est : habet p̄fecto in ventre confiden-
tiam.

ERGASILUS.

Tum piscatores, qui præbent populo pisceis fœtidos,
Qui advehuntur quadrupedanti crucianti canterio ; 735
Quorum odos subbasilicanos omneis abigit in forum,
Eis ego ora verberabo sirpiculis piscariis :
Ut sciant, alieno naso quam exhibeant molestiam.
Tum lanii autem, qui concinnant liberis orbas oves,
Qui locant cædundos agnos, et duplam agninam da-
nunt, 740

Qui petroni nomen indunt verveci sectario ;
Eum ego si in via petronem publica conspexero,
Et petronem et dominum reddam mortaleis miserru-
mos.

HEGIO.

Eugepæ ! edictiones ædilitias hic habet quidem :
Mirumque adeo est, ni hunc fecere sibi Ætoli agora-
nomum. 745

ERGASILUS.

Non ego nunc parasitus sum, sed regum rex regabor :
Tantus ventri commeatus meo adest in portu cibus.
Sed ego cesso hunc Hegionem onerare lætitia senem !
Qui homine hominum adæque nemo vivit fortunatior.

HEGIO.

Quæ illæc est lætitia, quam illic lætus largitur mihi ?

ERGASILUS.

Heus ! ubi estis ? ecquis hoc aperit ostium ?

HEGIO.

Hic homo 751

Ad cœnam recipit se ad me.

ERGASILUS.

Aperite hasce ambas foreis

Priusquam pultando assulatim foribus exitium ad-
fero!

HEGIO.

Perlubet hunc hominem colloqui. Ergasile!

ERGASILUS.

Ergasilum qui vocat!

HEGIO.

Respice.

ERGASILUS.

Fortuna quod tibi nec facit, nec faciet, 755
Hoc me jubes. Sed qui est?.

HEGIO.

Respice ad me; Hegio sum.

ERGASILUS.

Quantum est hominum optumorum optume, in tem-
pore advenis.

HEGIO.

Nescio quem ad portum nactus es, ubi cœnes: eo fas-
tidis.

ERGASILUS.

Cedo manum!

HEGIO.

Manum!

ERGASILUS.

Manum, inquam, cedo tuam actutum

HEGIO.

Tona

ERGASILUS.

Gaude.

HEGIO.

Quid ego gaudeam?

ERGASILUS.

Quia ego impero. Age, gaude modo. 760

HEGIO.

Pol mœrores mi antevortunt gaudiis.

ERGASILUS.

Noli irascier

Jam ego ex corpore exigam omneis maculas mœro-
rum tibi.

Gaudo audacter.

HEGIO.

Gaudeo, etsi nil scio, quod gaudeam

ERGASILUS.

Bene facis. Jube . . .

HEGIO.

Quid jubeam ?

ERGASILUS.

Ignem ingentem fieri

HEGIO.

Ignem ingentem ?

ERGASILUS.

Ita dico : magnus ut sit.

HEGIO.

Quid ? me, volturie, 765

'Tuan' causa ædeis incensurum censes ?

ERGASILUS.

Noli irascier,

Jube'n' an non jubes adstitui aulas ? patinas elui ?

Laridum atque epulas foveri focus ferventibus ?

Alium pisces præstinatum abire . . .

HEGIO.

Hic vigi lans somniat

ERGASILUS.

Alium porcinam, atque agninam, et pullos gallina.

ceos . . .

to cat
Scis bene esse, si sit unde.

HEGIO.

ERGASILUS.
Pernam, atque ophthalmiam,
Hioræum, scombrum, et trugonem, et cetum, et mol-
lem caseum?

HEGIO.

Nominandi istorum tibi erit mage quam edundi copia
Hic apud me, Ergasile.

ERGASILUS.

Mean' me causa hoc censes dicere?

HEGIO.

Nec nihil hodie, nec multo plus tu hic edes; ne frus-
tra sis. 775

Proin tu tui quotidiani victi ventrem ad me adferas.

ERGASILUS.

Quin ita faciam, tu te cupias facere sumtum, etsi ego
vetem.

HEGIO.

Egone?

ERGASILUS

Tu næ.

HEGIO.

Tum tu mi igitur herus es.

ERGASILUS.

Immo benevolens.

Vi'n' te faciam fortunatum?

HEGIO.

Malim, quam miserum quidem.

ERGASILUS.

Cedo manum.

HEGIO.

Hem manum!

ERGASILUS.

Dii te omnes adjuvant.

HEGIO.

Nihil sentio. 781

ERGASILUS.

Non enim es in senticeto ; eo non sentis. Sed jube
Vasa tibi pura adparari ad rem divinam cito,
Atque agnum adferri proprium, pinguem.

HEGIO.

Cur ?

ERGASILUS.

Ut sacrifices

HEGIO.

Quoi Deorum ?

ERGASILUS.

Mihi, hercle : nam ego tibi nunc sum
summus Juppiter.

Idem ego sum Salus, Fortuna, Lux, Lætitia, Gaudium.
Proinde tu Deum huncce saturitate facias tranquillum
tibi. 786

HEGIO.

Esurire mihi videre.

ERGASILUS.

Mihi quidem esurio, non tibi

HEGIO

Juppiter te Diique perdant.

ERGASILUS.

Te, hercle, mi æquum est gratias
Agere ob nuntium : tantum ego nunc porto a portu
tibi boni.

Nunc tu mihi places.

HEGIO.

Abi stultus ; sero post tempus venis. 790

ERGASILUS.

Igitur olim si advenissem, mage tu tum istuc diceres.
Nunc hanc lætitiā accipe a me, quam fero : nam
filium

Tuom modo in portu Philopolemum vivom, salvom,
et sospitem,

Vidi in publica celoce, ibidemque illum adolescentulum
Alium una, et tuom Stalagmum servom, qui aufugit
domo, 795

Qui tibi subripuit quadrimum puerum filiolum tuom

HEGIO.

Abi in malam rem ! ludis me !

ERGASILUS.

Ita me amabit sancta Saturitas.

Hegio, itaque suo me semper condecoret cognomine
Ut ego vidi . . .

HEGIO.

Meum gnatum ?

ERGASILUS.

Tuum gnatum, et Genium meum

HEGIO.

Et capteivom illum Alidensem ?

ERGASILUS.

Μὰ τὸν Ἀπόλλω.

HEGIO.

Et servolum 800

Meum Stalagmum, meum qui gnatum subripuit ?

ERGASILUS.

Νὴ τὰν Κίον

HEGIO.

Jam diu ?

ERGASILUS.

Νὴ τὰν Πραίνεστην.

HEGIO.

Venit!

ERGASILUS.

Nῆ τὰν Σιγνίαν

HEGIO.

Corton'!

ERGASILUS.

Nῆ τὰν Φρουσινῶνα.

HEGIO.

Vide sis!

ERGASILUS.

Nῆ τὸ 'Αλάτριον.

HEGIO.

Quid tu per barbaricas urbeis juras!

ERGASILUS.

Quia enim item asperæ

Sunt, ut tuom victum autumabas esse.

HEGIO.

Væ ætati tuæ! 805

ERGASILUS.

Quippe quando mihi nil credis, quod ego dico seculo.

HEGIO.

Dic, bonan' fide tu mihi istæc verba dixisti?

ERGASILUS.

Bona.

HEGIO.

Dii immortales! iterum natus videor, si vera autumas.

ERGASILUS.

An tu dubium habebis, etiam sancte quom jurem
tibi?Postremo, Hegio, si parva jurijurando est fides, 810
Vise ad portum.

HEGIO.

Facere certum est. Tu intus cura, quod opu'st
Sume, posce, prome quidvis : te facio cellarium.

ERGASILUS.

Nam, hercle, nisi mantiscinatus probe ero, fusti pecti
to.

HEGIO.

Æternum tibi dapinabo victum, si vera autumas.

ERGASILUS.

Unde id ?

HEGIO.

A me meoque gnato.

ERGASILUS.

Sponde'n' tu istud ?

HEGIO.

Spondeo. 815

ERGASILUS.

At ego tuom tibi advenisse filium respondeo.

HEGIO.

Cura quam optume potes.

ERGASILUS.

Bene ambula, et redambula.

ACTUS IV. SCENA III.

ERGASILUS.

Illic hinc abiit : mihi rem summam credidit cibariam
Dii immortales ! jam ut ego collos prætruncabo ter-
goribus !

Quanta pernis pestis veniet ! quanta labes larido ! 820

Quanta sumini absumedo ! quanta callo calamitas !

Quanta laniis lassitudo ! quanta porciniis !

Nam, si alia memorem, quæ ad ventris victum con-
ducunt, mora est.

Nunc ibo in præfecturam, ut jus dicam larido,
Et, quæ pendent, indemnatae pernæ, eis auxilium u
feram. 825

ACTUS IV. SCENA IV.

PUER HEGIONIS.

Diespiter te Diique, Ergasile, perdant, et ventrem
tuum,

Parasitosque omnes, et qui posthac cœnam parasitis
dabit!

Clades calamitasque, intemperies modo in nostram
advenit domum.

Quasi lupus esuriens, metui ne in me faceret im-
petum.

Nimisque, hercle, ego illum male formidabam: ita
frendebat dentibus. 830

Adveniens deturbavit totum cum carne carnarium.

Arripuit gladium, prætruncavit tribus tergoribus glan-
dia.

Aulas calicesque omnes confregit, nisi quæ modiales
erant.

Cocum percontabatur, possentne seriæ fervere.

Cellas refregit omnes intus, reclusitque armarium.

Adservate istunc, sultis, servi! Ego ibo, ut conve-
niam senem. 836

Dicam, ut sibi penum aliud ornet, siquidem sese uti
volet.

Nam hic quidem ut adornat, aut jam nihil est, aut jam
nihil erit.

ACTUS V. SCENA I.

HEGIO. PHILOPOLEMUS. PHILOCRAATES. STALAGMUS.

HEGIO.

Jovi Diisque ago gratias merito magnas,
 Quom te reducem tuo patri reddiderunt, 840
 Quomque ex miseriis plurimis me exemerunt,
 Quæ, adhuc, te carens dum hic fui, sustentabam :
 Quomque hunc conspicio in potestate nostra,
 Quomque hæc reperta est fides firma nobis.
 Satis jam dolui ex animo ; et cura me satis 845
 Et lacrumis maceravi.

PHILOPOLEMUS.

Oh ! satis jam audiui

Tuas ærunnas, ad portum mihi quas memorasti.
 Hoc agamus.

PHILOCRAATES.

Quid nunc, quoniam tecum servavi fidem,
 Tibique hunc reducem in libertatem feci ?

HEGIO.

Fecisti, ut tibi, 849

Philocrates, nunquam referre gratiam possim satis,
 Proinde ut tu promeritus de me et filio meo.

PHILOPOLEMUS.

Immo potes,

Pater, et poteris ; et ego potero, et Dii eam potesta-
 tem dabunt,

Ut beneficium benemerenti nostro merito muneres.
 Sicut tu huic potes, pater mi, face:re merito maxume.

HEGIO.

Quid opu'st verbis ? Lingua nulla est, qua negem
 quidquid roges. 855

PHILOCRATES.

Postulo abs te, ut mihi illum reddas servom, quem hic reliqueram

Pignus pro me, qui mihi melior quam sibi semper fuit :
Pro benefactis ejus uti ei pretium possim reddere.

HEGIO.

Quod benefecisti, referetur gratia : id, quod postulas,
Et id, et aliud, quod me orabis, inpetrabis : atque te
Nolim succensere, quod ego iratus ei feci male. 861

PHILOCRATES.

Quid fecisti ?

HEGIO.

In lapicidinas compeditum condidi,
Ubi rescivi mihi data esse verba.

PHILOCRATES.

Væ misero mihi
Propter meum caput labores homini evenisse optumo !

HEGIO.

At, ob eam rem, mihi libellam pro eo argenti ne dnis.
Gratiis a me, ut sit liber, abducito.

PHILOCRATES.

Edepol, Hegio, 866
Facis benigne : sed quæso, hominem ut jubeas arcessi.

HEGIO.

Licet.

Ubi estis vos ? Ite actutum ; Tyndarum huc arcessite.
Vos ite intro. Interibi ego ex hac statua verbera
volo

Erogitare, meo minore quid sit factum filio. 870
Vos lavate interibi.

PHILOPOLEMUS.

Sequere hac, Philocrates, me intro .

PHILOCRATES.

Sequor

ACTUS V. SCENA II.

HEGIO. STALAGMUS.

HEGIO.

Age tu! illuc procede, bone vir, lepidum mancupium
meum!

STALAGMUS.

Quid me oportet facere, ubi tu talis vir falsum autu-
mas?

Fui ego bellus, lepidus, bonus vir nunquam, neque
frugi bonæ,

Neque ero unquam: ne tu spem ponas me bonæ frugi
fore. 875

HEGIO.

Propemodum ubi loci fortunæ tuæ sint, facile intel-
legis.

Si eris verax, tuæ ex re facies, ex mala meliusculam.
Recta et vera loquere. Sed neque vere neque recte
adhuc

Fecisti unquam.

STALAGMUS.

Quod ego fatear, credi'n' pudeat,
quom autumes?

HEGIO.

At ego faciam ut pudeat: nam in ruborem te totum
dabo. 880

STALAGMUS.

Eia! credo ego, inperito plagas minitaris mihi.
Tandem ista aufer; dicque quid fers, ut feras hinc
quod petis.

HEGIO.

Satis facundus: sed jam fieri dictis compendium volo

Hoc agamus. Jam animum advorte, ac mihi, quæ dicam, edissere.

Si eris verax, tuis rebus feceris meliuscuias. 885

STALAGMUS.

Nugæ istæ sunt. Non me censes scire quid dignus siem?

HEGIO.

At ea subterfugere potis es pauca, si non omnia.

STALAGMUS.

Pauca ecfugiã, scio: nam multa evenient, et merito meo,

Quia et fugi, et tibi subripui filium, et eum vendidi.

HEGIO.

Quoi homini?

STALAGMUS.

Theodoromedi in Alide Polyplusio 890

Sex minis.

HEGIO.

Pro Dii immortales! is quidem hujus est pater Philocratis.

STALAGMUS.

Quin melius novi, quam te, et vidi sæpius

HEGIO.

Serva, Juppiter supreme, et me et meum gnatum mihi. 894

Philocrates, per tuom te genium obsecro, exi! te volo!

ACTUS V. SCENA III.

PHILOCRATES. HEGIO. STALAGMUS.

PHILOCRATES.

Hegio, assum: si quid me vis, impera.

HEGIO.

Hic gnatum meum

Tuo patri ait se vendidisse sex minis in Alide

PHILOCRATES.

Quamdiu id factum est ?

STALAGMUS.

Hic annus incipit vicesimus

PHILOCRATES.

Falsa memorat.

STALAGMUS.

Aut ego, aut tu : nam tibi quadrimulum
Tuos pater peculiarem parvolum puero dedit. 900

PHILOCRATES.

Quid erat ei nomen ? si vera dicis, memora dum mihi

STALAGMUS.

Pægnium vocitatu'st : post vos indidistis Tyndaro

PHILOCRATES.

Cur ego te non novi ?

STALAGMUS.

Quia mos est oblivisci hominibus,
Neque novisse, quojus nihili sit faciunda gratia. 905

PHILOCRATES.

Dic mihi : isne istic fuit, quem vendidisti meo patri,
Qui mihi peculiaris datus est, hujus filius ?

HEGIO.

Vivitne is homo ?

STALAGMUS.

Argentum accepi : nil curavi cæterum

HEGIO.

Quid tu ais ?

PHILOCRATES.

Quin istic ipsu'st Tyndarus tuos filius
Ut quidem hic argumenta loquitur : nam is mecum a
puero puer 909
Bene pudiceque educatu'st usque ad adolescentiam.

HEGIO.

Et miser sum, et fortunatus, si vos vera dicitis.
 Eo miser sum, quia male illi feci, si gnatus meu'st.
 Eheu! cur ego plus minusve feci, quam æquom fuit!
 Quod male feci, crucior modo, si infectum fieri pos-
 siet.

Sed, eccum, incedit huc, ornatus haud ex suis virtuti-
 bus. 915

ACTUS V. SCENA IV.

TYNDARUS. HEGIO. PHILOCRAATES. STALAGMUS.

TYNDARUS.

Vidi ego multa sæpe picta, quæ Acherunti fierent
 Cruciamenta: verum enimvero nulla adæque est
 Acheruns,
 Atque ubi ego fuvi in lapicidinis. Illic ibi demum est
 locus,

Ubi labore lassitudo omni'st exigunda ex corpore..
 Nam, ubi illo adveni; quasi patriciis pueris aut mone-
 dulæ, 920

Aut anates, aut coturnices dantur, quicum lusitent;
 Itidem hæc mihi adveniienti upupa, qui me delectem,
 data est. . . *crow*

Sed herus eccum ante ostium, et herus alter eccum
 ex Alide
 Rediit!

HEGIO.

Salve, exoptate gnate mi!

TYNDARUS.

Hem! quid! "gnate mi!" 924

Attat, scio cur te patrem assimules esse, et me filium;
 Quia mihi, item ut parentes, lucis das tuendæ copiam

PHILOCRATES.

Salve, Tyndare.

TYNDARUS.

Et tu, quojus causa hanc ærumnam exigo

PHILOCRATES.

At nunc liber in divitias faxo venies : nam tibi
 Pater hic est : hic servos, qui te huic hinc quadrimum
 surpuit,

Vendidit patri meo te sex minis. Is tō mihi 930

Parvolum peculiarem parvulo puero dedit.

Illic indicium fecit : nam hunc ex Alide huc reducimur

TYNDARUS.

Quid, hujus filium ?

PHILOCRATES.

Intus eccum fratrem germanum tuom.

TYNDARUS.

Quid tu ais ? adduxtin' illum hujus capteivom filium ?

PHILOCRATES.

Quin, inquam, intus hic est.

TYNDARUS.

Fecisti, edepol, et recte et bene ! 935

PHILOCRATES.

Nunc tibi pater hic est : hic fur est tuos, qui parvom
 hinc te abstulit.

TYNDARUS.

At ego nunc grandis grandem natu, ob furtum, ad car-
 nificem dabo.

PHILOCRATES.

Meritu'st.

TYNDARUS.

Ergo, edepol, meritam mercedem dabo.

Sed dic, oro : pater meus tunc es !

HEGIO.

Ego sum, gnate nii

TYNDARUS.

Nunc demum in memoriam redeo, cuom mecum co-
giſſo ; 940

Nunc, edepol, demum in memoriam regredior, audis-
se me,

Quasi per nebulam, Hegionem patrem meum vocarier.

HEGIO.

Ego sum.

PHILOCRATES.

Compedibus, quæſo, ut tibi sit levior filius,
Atque hic gravior servos.

HEGIO.

Certum est principium id prævortier.
Eamus intro, ut arcessatur faber, ut istas compedes
Tibi adimam, huic dem.

STALAGMUS.

Quoi peculi nihil est, recte feceris. 946

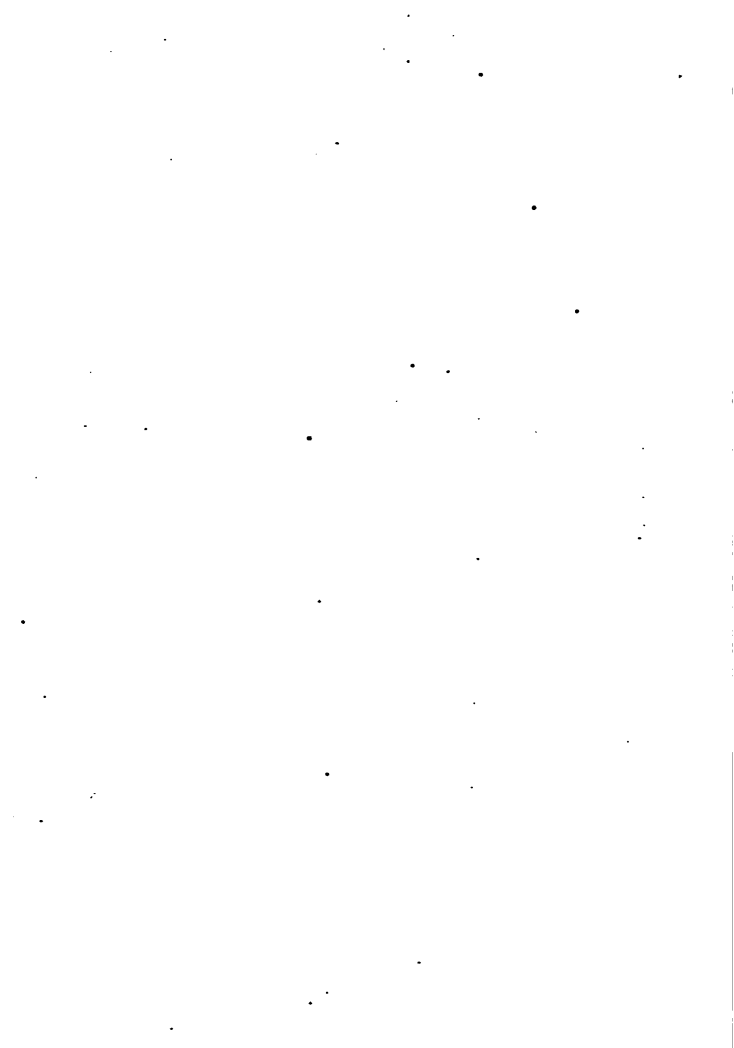
CATERVA.

spectatores, ad pudicos mores facta hæc fabula est.
Neque in hac subagitationes sunt, neque ulla amatio,
Nec pueri suppositio, nec argenti circumductio :
Neque ubi amans adulescens scortum liberet clam
patrem suum. 950

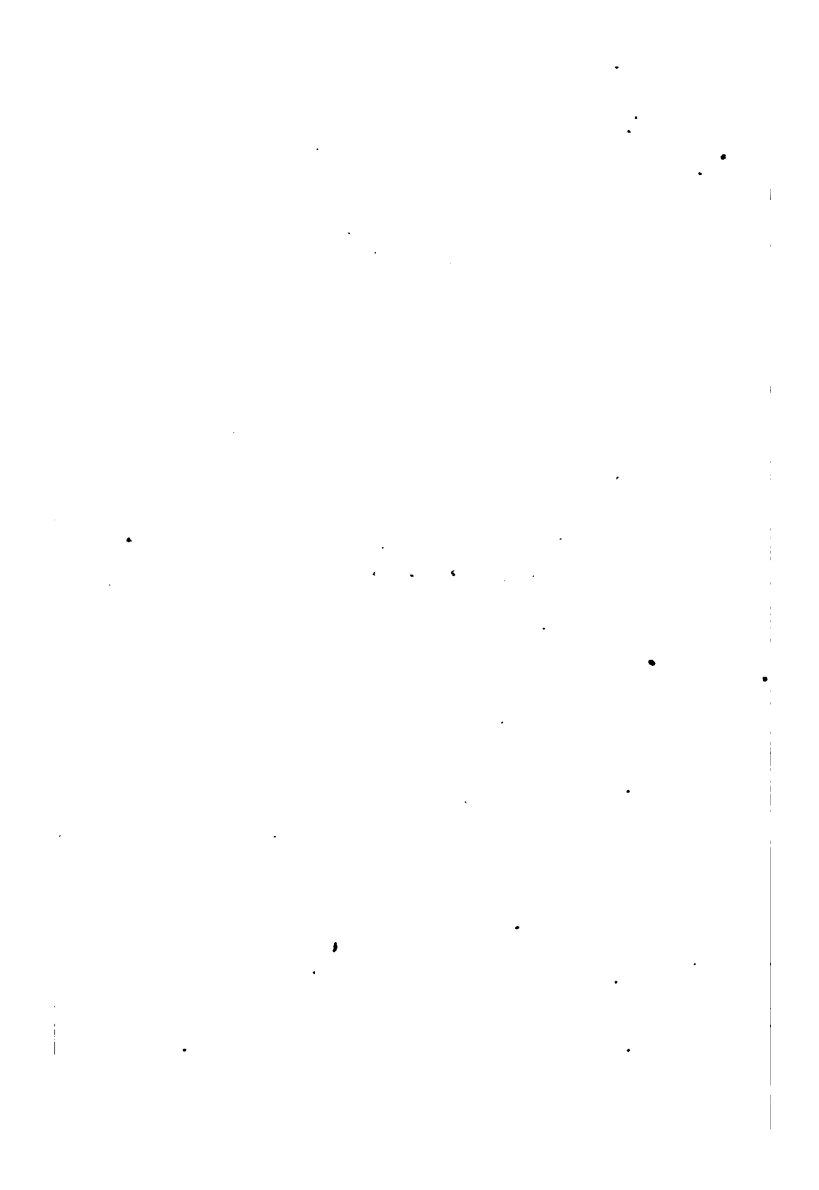
Hujusmodi paucas poëtæ reperiunt comœdias,
Ubi boni meliores fiant. Nunc vos, si vobis placet,
Et si placuimus, neque odio fuimus, signum hoc mit-
tite !

Qui pudicitiaẽ esse vultis præmium, plausum date !





NOTES.



NOTE ON THE ARGUMENT.

ALL the comedies of Plautus are preceded by an argument in the form of an acrostic, the first letters of the lines forming the name of the comedy. These are generally ascribed to Priscian, but were, not improbably, written by Plautus himself. The acrostic (*ἄκροστιχίς*) is of very ancient date. Cicero remarks (*De Divin.* c. 54) that some of the poems of Ennius and the Sibylline verses were in this form.

NOTES ON THE PROLOGUE.

The Greeks applied the term *Πρόλογος* to all that part of the drama which preceded the first entrance of the chorus. Whether soliloquy or dialogue, it was delivered by one or more of the persons of the drama, and formed an essential part of the drama itself. The prologue of Roman comedy was distinct from the play (see its defects observed in note on v. 19 of the prologue). We cannot help wishing that of all his other arguments and prologues Plautus had been able to say, as in the short and elegant prologue to the *Trinummus*,

"de argumento ne expectetis fabulæ."

2. *Hi stant ambo.* Le Monnier remarks that the humour of this passage would only be perceived through the address of the actor. It would be difficult to make it anything better than (to use his own words) "*une repetition ridicule.*"

10. *Patri*—for *patri*, the *d* being inserted to avoid hiatus.

Jam hoc tenetis? 'Do you comprehend me?' not "do you remember," as it is translated by Coste. So brief a statement they would be in no danger of forgetting. *Teneo* often signifies to *understand*. Cf. v. 618, 19:

*"—nunc ego teneo; nunc scio
Quid sit hoc negoti."*

15. *Opi* *yostra*; ant. for *ope vestra*, i. e., *opibus vestris*. 'You who may be rated by your fortune,' i. e., have wherewithal to be assessed. The spectators in the Roman theatre were arranged according to the estimate of their fortunes, which was taken by the censors every five years. The first range of seats, called *orchestra*, was appropriated to the senators; the next fourteen rows of seats, called *equestris*, to the knights; the remainder to the common people. The *ima cavea* of the theatre, the lowest and nearest to the stage, was allotted to the senators and knights; the *media cavea*, to the common people of better condition; the *summa*, to the undistinguished commonalty. This strict gradation of rank in proportion to fortune was first instituted by Servius Tullius. (Livy, i. 42, 43.) The law which allotted separate seats to the knights was introduced, amid the loud murmurs of the commons, by Roscius Otho, a tribune of the people in the time of Cicero.

"Sic libitum vano, qui nos distinxit, Othoni."

JUV. Sat. iii. 150.

The poet's here addressing himself exclusively to the spectators of higher rank, with so contemptuous an allusion to the common people, shows the strongly aristocratic spirit of Roman society and institutions even during the Republic. Cf. HOR. De Arte Poetica, 248, 250:

"quibus est equus et pater et res," &c.

16. *Reliquum* sometimes signifies *debt*, *arrears*. It may also signify here the *remainder* of the story. The author plays on this double sense.

19. *Hic*—pointing to Theodorumedes, the father of Philocratea. This passage seems to show that not only the whole company of actors, but all the persons connected with the action, appeared on the stage during the recitation of the prologue. In this respect, as well as by the premature exposition of the plot, the prologue seems to have been an in-
ous contrivance to destroy all the interest of the actual
entation.

—hunc, pointing to Tyndarus: huic, to Philocrates.

20. *Peculiarem*. Gronovius observes, from Popma, that *peculiaris servus* sometimes signifies the same as *servus vicarius*, i. e., a slave purchased by and belonging to another slave. As the peculium of sons and slaves was under much the same regulations, this appears probable. This whole subject is profoundly treated by Heineccius, *Antiq. Rom. Jurisprud.* ii. 9, 2 and 3.

22. *Di nos, &c.* Taubman quotes a Greek proverb which expresses a similar sentiment, *θεων παρρησια ἀνθρώποι.*

31. *Equitem Alium*—*equitem et alterum*. Bothe.

40. *Hic*—*expediet, &c.* 'He,' pointing to Tyndarus, 'will adroitly carry out this artifice.'

44. *Imprudens*—*unconscious*, i. e., of his own true character, and the important consequences to himself and others of the artifice he was practising. So Terence, "*imprudens harum rerum, ignarusque omnium.*" *Prudens*, in the following verse, is used in the opposite sense, viz., *conscious, with design*. 'In many instances, one does more good unawares than by design.'

52. *Hæc res, &c.* 'This series of incidents will be acted by us as a play (or fable) for your entertainment.' *Res* signifies the subject-matter of a comedy, the incidents on which it is founded. *Amph. Prol.* 118:

"*Veterem atque antiquam rem novam ad vos proferam.*"

Bothe reads *fabulæ*, but without giving his authority. Gronovius renders thus: "*Hoc representabimus ornatu, voce, vultu gestuque quasi rem veram: vobis id erit spectaculum et ludus,*" which leaves the line without point or meaning. The passage seems to have been needlessly perplexed by emendation and conjecture.

60. Cf. *Hor. De Art. Poet.* 182–188.

61. *Comicum choragium*—the decorations, &c., employed in the representation of comedy; *tragicum*—denoted those employed in the representation of tragedy.

NOTES ON THE COMEDY.

1 Parasiti. This word denoted originally a sacred order, who were so called (from *πάρα* and *αἶτος*) because they shared in the public sacrifices. It afterward came to signify *a table companion, a flatterer*, one who for a maintenance submits to every caprice of his entertainer. The parasite may almost be termed one of the essential and invariable *dramatis personæ* of ancient comedy. Like the *fool* of the Middle Ages, they earned their bread by their wit or buffoonery, and by a patient endurance of every insult which the drunken violence of their patrons might inflict. They were often beaten, had water or wine thrown into their faces, and were compelled to submit to still more brutal outrages. (Cf. act iii. sc. 1.) This wretched and degraded class has happily no parallel in modern society.

3. Res prolatae and rerum prolatio signified the suspension or adjournment of public business and closing of the courts of justice, either (*justitio indicto*) on occasion of war or public mourning, or during holydays and vacations.

10 and 11. Venatici, *thin as hounds*—molossici, *plump as mastiffs*. Thornton

12. Odiosici and incommodistici are words of the parasite's own coining, for odiosi and incommodi.

14. Potis, *able*; hence *potissimum*, contr. *possum*.

15 Extra portam Trigeminam. One of the gates of Rome was so called because the three Horatii passed through it to their combat with the Curiatii. As the great road to Ostia lay through this gate (whence it was also called *porta Ostiensis*), it was a place of rendezvous for beggars, who assembled in great numbers on the outside with their sacks, to receive the charity of passers by. *Ire ad saccum* may have been equivalent to our phrase *to go a begging*. It will be observed, that, though the scene is laid in Ætolia, Plautus never has a parasite speak of being driven out of one of the

gates of Rome. Such inaccuracies of time and place (whether proceeding from inadvertence or otherwise) are common among poets. Shakspeare makes Hector quote Aristotle. (Tro. and Cress. act ii. sc. 2.)

17. *Meus rex*. 'My king.' A title bestowed by the parasites on their patrons. So Asin. v. ii. 68, 9: "*ni impetregem perdididi*."

—*est potitus hostium*, *fallen into the power of the enemy*. Cf. Luc. iv. 770: "*mortis letique potitum*." In such phrases, *vi* or *opera* must be understood, or it is to be regarded as an imitation of the Greek, *ἐπαυρεῖν δουλείας*, or *κακῶν*.

18. *Aliis*. Plautus writes *Alis* and *Alii* instead of the usual forms *Elis* and *Elii*. No satisfactory reason has ever been assigned for this peculiarity. That proposed by Gulielmus (viz., that this form was more familiar to the Romans from the River Allia and the dies *Aliensis*, and was therefore used by the poet in accommodation to their ignorance, at that early day, of Greek history and even Greek names) is trivial.

23, 4. *Quæstum inhonestum*, *illiberal traffic*, called in another passage *quæstus carcerarius*, *a hangman's business*. It is plain, from these epithets, that dealing in slaves was accounted inhuman and disreputable.

26. I have here followed the edition of Bothe (as well as the obvious sense of the passage), and inserted six lines, commencing with "*Quod ego quidem*," &c., which are generally placed in the second act, after the 50th line.

34. *Saturitate ebrius*. Conf. the *dulci fortuna ebria* of Hor. Orl. i. 37, 11, 12.

37. *Catenæ singulariæ* may mean *chains weighing a single pound* (as *balistæ centenariæ* were engines for throwing stones of a hundred weight), or *single chains*, i. e., for each of the captives, who were often bound two and two; or simply, *smaller and lighter chains*, in opposition to *istas majores*, mentioned in the next line. Thornton's conjecture is ingenious viz, that it means *single chains* in opposition to *dou-*

Me ones ; as in the Acts of the Apostles, xii. 6, we read that St. Peter was bound with *two chains* ; and, xxi. 33, that the chief captain ordered St. Paul to be bound with *two chains*.

45. Non videre ita tu quidem. 'You do not appear to be thus disposed,' for, if you had so high an esteem for liberty, you would seek, by industry and frugality, to acquire a *peculium* wherewith to purchase your freedom, or, by your good conduct, to deserve it as a gift at the hand of your master.

46. There is a pun on *dare*, to give, and *dare in pedes*, to run away.

67, 8. Tum denique, &c.

" So it falls out,
That what we have, we prize not to the worth
While we enjoy it ; but, being lack'd and lost,
Why, then we rack the value ; then we find
The virtue that possession would not show us,
While it was ours."

Much Ado about Nothing, act iv. sc. 1

75. Unicus. Lit., an *only*, hence a *beloved* son. Ergasilas plays on this double sense. 'To you he is a beloved son ; to me he is dearer than an only-son.'

78. Remissus est edundi exercitus. 'The army or company of *bons vivans* is disbanded.' Gronovius perceives in the phrases *remissus est exercitus* and *imperare exercitum*, an allusion to the manner in which the *comitia centuriata* were summoned and dismissed. Taubmann says, *allegoria à re militari*. The opinion of the former is rendered probable by a passage in Varro, De Ling. Lat. lib. v. near the end, where *imperare exercitum* signifies *to summon the citizens to the comitia*.

80. Quem duxti ;—quem dixti. Bothe.

85–88. Pistoriensibus. These are the names of places, as Pistorium, Pana, Placentia, Turdetana, and Ficedula, and, at the same time, of persons employed in preparing entertainments. Valpy.

89. *Milites opus sunt.* *Opus* is sometimes construed with the nominative. So Ter. Phor. iv. 2, 3, *argentum opus esse*

93. *Reconciliassere. Reducem facturum. Est autem infinitivus, modi antiqui, futuri temporis.* Sic Amph., *expugnassere*, Aul., *impetrassere*. Lambinus. *Reconcilio* has this unusual sense in several passages of this comedy. Cf. vs. 33 (Prol.), 93, and 498.

102. *Contentus* is here an adjective, and *esse* the infinitive of *edo*.

104. I have given what appeared to me the most probable and best-sustained reading of this obscure and probably corrupted passage. He. Age sis, rogo. 'Come, then, I invite you'. Erg. Emptum. *Nisi qui meliorem (conditionem) afferet.* 'It is a bargain: unless some one should make me a better offer' (Emptum: hoc est, res empti tibi est; ego tibi sum addictus. Salmasius.) *Emptum* was the technical term by which bargains were consummated. Ang. 'It's a bargain.' The parasite, therefore, with jocular solemnity, pronounces himself *bargained for, made over* to Hegio for supper, reserving, however, the right of cancelling the agreement in favour of a higher bidder.

109. Erem. Some editors read *eirim*, others *irim*—the sense is substantially the same, "a coarse or frugal supper."

114. *Terrestris cœna est.* Compare the "dinner of herbs" of Solomon; the *cœnam sine sanguine* of Horace; his invitation to Torquatus, "*Nec modica cœnare times olus omne patella,*" Ep. i. 5; and the fare of Goldsmith's hermit:

"A scrip, with herbs and fruits supplied,
And water from the spring."

—*sus terrestris bestia est.* An allusion to the *sumen*, which was esteemed a great delicacy by Roman epicures.

116. *Numquid vis?* 'Have you any commands?' The usual parting salutation. Cf. Hor. Sat. i. 9, 6; and note on v 371.

124. *Herili imperio* for *per herile imperium*, with thi

sense : It is well to render it (your servitude) light and easy to yourselves, by disarming the severity of your master through your own submissive and obedient conduct. This double ablative is unusual. Douza amends thus :

"Atque herile imperium ingeniis vestris lenè reddere."

Taubmann quotes a parallel sentiment from Quintus Curtius : "Regum Ducumque clementia non in ipsorum, modo, sed etiam in illorum qui parent, ingeniis sita est. Obsequio mitigantur imperia."

126. Oculis, &c. Grief is aggravated by lamentation (lit., tears).

134. In patriam. The risk of escape was much increased by the proximity of the two countries, which were but a few hours' journey, or sail, apart.

136. Sine his arbitris—alluding to the other captives.

138. Incipesse. The ancient Romans used incipio and incipesso with the same relative meaning as lacio, lacezzo ; facio, facesso ; capio, capesso. Verbs of this termination are either used with the same meaning as their primitives, or express that meaning with greater force.

139. Istuc mihi certum erat. 'Such was my purpose or intention.' Certum—incertum est quid agam. 'I am determined or undetermined what to do.'

—concede huc To Tyrclarus.

—obnoxii ambo vobis sumus. 'We are both obliged or indebted to you,' &c. Obnoxius is used in the same sense, Æsinar. ii. 2, 18.

"Aded ut—nobis sint obnoxii,
Nostro devincti beneficio."

And by Ter. Hec. iii. 1, 22 : "uxori obnoxius sum."

141. Ea, &c.—understand *copia*. Compos is construed with the ablative as well as genitive, though oftener with the latter : "Compos mente," Virg. "Ingenti præda compos," Livy. Salmasius reads, "Et ejus copię facitis nos comites."

143. Arbitrari. To watch or observe. Thus Aulul. iv., 1, 21: "Hinc ego et huc et illuc potero, quid agant, *arbitrari*."

145. Nisi astu colas. 'Unless you manage them adroitly.'

146. Malum max. This remark does not, of course, respect the immorality of deceitful expedients, which is the same whether they succeed or fail; it has reference to their consequences.

148. Σοβριέ. νηφαλεως. 'Circumspectly,' 'advisedly. Mil. Glo. iii. 1, ult.: "Præcepta *sobriè* ut cures, face."

150. Cf. Ter. And. i. 5, 18: "Tantamne rem tam negligenter agere!"

152, 3. Carum caput. Græc. φιλη κεφαλῇ. Carum—vilitati—expose my life, put it to hazard as cheap and worthless for the preservation of yours.

155. Nam ferè, &c. "Nihil hac sententia verius. Maxima pars, homines, i. e., plerique homines." Taub.

156. Impetrant—impetrare conantur. Lambinus.

158. Nunc, ut, &c. 'Now I believe that you are affected towards me as I would have you to be;' beware, then, that you do not disappoint my good opinion.

166. Te oro per precem. Opem *precariam*, assistance obtained by entreaties, is distinguished from *pro debita*, that which might be demanded as a right. Liv. iii. 47. Here *impetrare pro jure* and *orare per precem* are set in opposition.

172. Facere memoria or *memoriter* in many instances in the comedies signifies to do a thing with *shrewd promptitude* or *ready wit*, in opposition to laborious preparation or premeditation. *Memoriter* is used in this sense in Asin. iii. 2, 38:

"Ut *memoriter* me Saurcam
Vocabat atriensem!"

173. Si, 'when,' 'as soon as.' Thus Ter. Phor. ii. 1, 17: "Hæus *si* redierit, molendum usque in pistrino."

175. Ne quæstioni essemus, i. e., ne opus esset, nos quærere. Dissaldæus

180. *Præsenti pecunia*. 'Ready money,' 'cash.' "*Argent comptant*." Le Monnier.

182. *Fuat*, for *sit*, from the old verb *fuo*, from which *fui* is formed.

184. *Ignavi*. Those who were taken captives always incurred among the ancients, in a greater or less degree, the reproach of cowardice.

187. *Nescium tradam*. I will confess that I do not know (lit. 'will proclaim it unknown.') *Nescius* (as well as *ignarus*) signifies not only *ignorant*, but *unknown*. *Et qui nescit et quod nescitur*. Thus in *Rudens*. i. 5, 17: "*In locis nescis, nescia spe sumus*."

189. *Involucre*. 'A barber's towel.' The same allusion is still common. As here used, it is intended to describe the bold and unscrupulous deception of *Philocrates*. *Turnebus* and *Bothe* read *involutrum*.

190. *Strictim*. "*Strictim* tondere est tondere ad cutem" (Ang. *a close shave*,) "*per pectinem*, est paullo longius a cute interposito pectine tondere." *Turn*.

192. *Mavelis*, for *malis*—*mavelim* and *mavellem*, ant. for *malim* and *mалlem*, i. e., *magis velim*, &c.

196. *Eugepæ*! 'Well done!' 'excellent!' It generally expresses surprise accompanied with joy. *Talento non emam*, was probably a proverbial expression. 'I would not buy *Thales* at a talent, since *Philocrates* is much his superior in wisdom.'

197. *Ad sapientiam hujus*. *In comparison of*, &c. Thus *Ter. Eun.* ii. 3, 69: "*Estne ut fertur, forma? Sane. At nihil ad nostram hanc*."

198. *Facete*. 'Adroitly,' 'naturally,' 'to the life!' See *Stich.* i. 3, 115: "*Ut facete atque ex pictura hic adstitit!*"

203. *Unde excoquat ævum*. A play on the literal meaning of *opimæ*; perhaps, too, an allusion to the nature of his wealth, which, in those early times, consisted principally in cattle.

205. *Onxum*. The grave, the state of the dead, is called *orcinum thesaurum*, Aul. Gell. i. 24, 1.

213. *Samiis vasis*. Vessels of earthenware. These were manufactured at Samos in great abundance and variety. *Samium catinum*, *Samia simpuvia*, *Samia capedines*, are mentioned by classic authors.

214. *Ne ipse Genius surripiat*. Cf. Aulul. ii. 4, 29: "Aquam, hercle, plorat, quom lavat, profundere." "He grudges, upon my word, to pour away the water after washing." Plautus displays unrivalled *vis comica* in the delineation of the miser. He often happily exposes, by a single stroke, the meanness, jealousy, and restlessness of those whose governing passion is the love of gold. The character of Euclio, in the Aulularia, is perhaps the most perfect specimen of this class. Molière has imitated it in his comedy of "L'Avare."

225. *Dicto haud audebat, understand lødere*.

235, &c. *Est, profecto, Deus, &c.* The belief of a Divine Providence has never been lost under the most erroneous forms of religion. Human society probably owes its preservation to the universality and power of this sentiment. Among many other distinct and impressive notices of it in heathen authors, see the following: Pers. Sat. ii. 24-28; Eurip., Elec. 953-6; Liv. iii. 56, which bears a strong resemblance to this passage, "DEOS tandem ESSE et non negligere humana, fremunt."

249. *Est etiam, &c.* "A time to lose." Cf. also, Ter., Adelph. ii. 2: "Pecuniam in loco negligere, maximum interdum est lucrum."

253. *Duis*. Duim, is, it, int, pro dem, vel dederim, est antiquum et comicum. Facc.

254. *Amittam, for dimittam*. So Ter. And. v. 3, 27. "Hanc me vis amittere?" Cf., also, Menæch. v. 8, 6: "Quia te servavi, me amisisti librum."

256. *Privata servitus* was the condition of a slave who

belonged to an individual—*publica servitus*, that of one who belonged to the state. The latter was called by the Romans *publicus* (Juv. Sat. x. 41), by the Greeks *δημοσιος* (Der 2d Olyn.)

261. Donicum, ant. for *donec*.

266. Operam luseris. 'You would throw away your labour.' So Ter. Phor. iii. 2, 18: "In illis opera luditur."

269. Ex sententia—'satisfactory,' 'to your mind.' So Ter. Phor. i. 5, 26: "Satin' omnia ex sententia?" 'Is everything as you would wish?'

274. Cedere ad factum. 'Go into effect' — 'be brought to pass.'

275. Num quæ causa, &c. Form in which the terms of the bargain were proposed.

276. Optuma imo. An ellipsis for optima imo causa est ut fiat. The ancients avoided a direct negation, as of ill omen. So Aulular, ii. 2, 84: "Sed nuptias hodie quin faciamus, num quæ causa est? Ev. Immo ædepol *optima*."

291. Pro rota. He compares himself to a wheel, to denote at once his speed and subserviency.

293. For *a* Gronovius reads *ea*, sc. *ratione*; which, perhaps, gives a plainer meaning.

298. Me. 'Concerning me.' In imitation of the Greek accus. with *κατα*. So Curculio, v. 2, 31: "Annulum parasitus te elusit," for *de annulo*.

302. Rebitas. Betere was anciently written for ire. Rehitere, perbitere, præterbitere, for redire, perire, præterire. Nonius. Perhaps derived from the Greek *βαίνω*.

307. Adhuc locorum. "Usque ad hoc tempus." Iam.

309. Corde et animo atque viribus. The resemblance of this language to that of the first and great commandment will be observed: *ἐξ ὅλης της καρδιας κ. τ. λ.* Luc. iv.

327. Med, for me, to prevent hiatus.

3. Nox diem adimat. Cf. Sen. Med. 976, 7:

'Nox condat alma lucem,
Mergat diem!" &c.

342. Inter se. Invicem—mutually. See how sincerely they love each other!

348. Mage. Ancient and poetic form of *magis*.

349. Jovem—laudo. "Laudare significat nominare." Non. Mar. who cites this passage, together with Virg. Geor. "Inlaudati Busiridis aras" (i. e., nec nominandi). De Var Sig. Serm. 335.

354. Horunc, for horunce.

357. Ignores. Ignoro is sometimes used for ignorare simulo, negligo, aspernor. (This use of it is frequent in Scripture.) So Cic. "ignoro causam (proximi belli) detestor exitum."

364. Hunc inventum inveni. This obscure passage has given rise to many conjectures. Some interpret thus: "*find* a friend in Hegio, *already found*," i. e., confirm his friendship to you by restoring him his son. Others suppose it to refer to the son of Hegio: "*find this* young man, already in part *found* by the information we have given of him." Both are unsatisfactory. It most probably refers to the son of Hegio in a different sense, and the whole line may be interpreted thus: 'Make me your friend forever, and *find* (*gain*) a friend in *this* young man, *discovered* and restored to his father.'

370. The actor addresses the first *tua* to Hegio; the second to Tyndarus.

371. Numquid aliud? Numquid vis? was the customary salutation at parting. Sometimes nunquid me? Poen. iii., vi. 6.

373. Eadem opera. Uno labore—uno tempore.

—syngraphum. 'Passport,' or more properly, perhaps, 'safe-conduct.' This signification of the word is unusual. There appears no sufficient evidence that passports, in the modern sense of the term, were in use among the Greeks or Romans. *Syngrapha* or *syngraphus* generally signified an instrument executed jointly by creditor and debtor to secure the payment of money lent. Hence, credere per syngraphum, to

loan money on a bond. Alex. ab. Alexandro (Gen. Di. i. ii., c. 30) uses the word in the neut. plur. form, *syngrapha, orum*, and Tiraquellus, in a note on the passage, adds, "*Ea dicta sunt quod manu eorum qui simul contrahunt, scripta sint vel subscripta.*"

375. Bene ambulato. 'A good journey to you!' "Bon voyage!" Le Monnier.

377. Ex servitute. It may be well to notice here the principal sources from which the immense slave population of Greece (which, in some of the communities, amounted to twenty times the number of free citizens) was derived. Freemen sometimes became slaves when their extreme poverty rendered them unable to support themselves. Persons were also sold into slavery for particular crimes. Kidnaping was practised, too, to a considerable extent, as we learn from Aristophanes (Plut. act ii. sc. 5), and the Thes-salians, particularly, were notorious for it. But the slave-markets of Greece were principally supplied by the almost incessant wars between the neighbouring tribes. The prisoners taken in these wars were sold into perpetual slavery, unless ransomed by their friends. It was thus that the Helots of Sparta, a large portion of whom consisted originally of the brave and high-spirited Messenians, were reduced to slavery. War and slavery, the two great social evils of humanity, have been greatly mitigated by the progress of time and the influence of Christianity.

379. Sultis, for si vultis.

380. Ego apparebo domi. "I shall be at home presently." Facc.

382. Eâdem, i. e., operâ.

389. Ecfertum fame. So Aulul. i. 2, 6: "*ædes inaniis oppletæ.*"

391. Resident, &c. Residere sometimes signifies *cessare, otiosum esse*, hence, to *keep holyday*, because these were observed by cessation from labour. Resident esuriales ferias

(qu., *ferias esuritioni dicatas*), *keep a holyday dedicated to hunger*. Valpy translates *esuriales ferias, a hungry holyday*.

393. *Ridiculos*. 'Jesters,' 'buffoons.' Gr. *γελοιοποιος*. Some read *ridiculos inopes ab se*. Cf. the *μimous γελοίων καὶ ποιητὰς ὠσχυρῶν ῥημάτων* of Dem. Olyn. Or. i. 7.

394. *Nihil morantur*. 'Care nothing for.'

—*Laconas*. The Spartans beat their children to teach them fortitude and patience. Hence the parasites, accustomed to every kind of insult and hardship, are humorously styled *Lacones*. *Laconas* is the Greek accusative.

—*imi subsellii viros*. The parasites were compelled to take the lowest and meanest place at banquets. So Stich. iii. 2, 33:

"Haud postulo equidem summo in lectulo accumbere;
Scis tu me esse *imi subsellii virum*."

395. *Plagipatidas, qui plagas patiuntur*. So *plagigeruli*. Mostell. iv. 1, 19.

398. *Aperto capite*. 'Without reserve or disguise.' The parasite remarks this as an evidence of the grossness of their profligacy. Even the heathen could not go to these haunts of vice without shame. Limiers remarks on this passage: "Les jeunes gens de bonne maison qui avoient quelque pudeur, n'osaient traiter publiquement avec les Marchands d'esclaves, comme il paroît par plusieurs endroits des *Adelphes* de Terence."

403. *Quis profitetur?* "*Profiteri prandium est promittere*" Guliel.

407. *De compacto*, "i. q., de or ex composito, by previous agreement." Facc.

412. *Omnes compacto, &c.* 'They all combine, like oil-merchants in the Velabrum.'

415. *Barbarica lege*, 'by the Roman law.' The Romans, with all other foreigners, were called by the Greeks *barbarians*. The allusion is here to the Roman laws (of which there were several) against unlawful assemblages and asso-

ciations. Such were the *Lex Duilia de Coitionibus*, and the *Lex Varia*, against all who should enter into a conspiracy, "*quo populum Romanum vita et victu prohiberent.*" Under these laws, Ergasilus resolves to bring a suit against the young men for conspiracy to cut off the supplies of the parasites.

417. *Dicere diem*, 'to name a day of trial,' when the accused were bound to appear. *Irrogare multam* (or *muletam*), to impose a fine. Ergasilus here assumes the style of a magistrate.

420. *Si ea decollabit*, 'if that should fail, or disappoint me.' The Delphin editor explains this phrase by the ancient custom of suspending the purse from the neck: "*Decollabit, id est, de collo decidat, cadat.*" Gronovius reads *decolabit*, and forms *decolo* in the same manner as *percolo*, with the sense of *defluo*, *dilabor*.

422. *Bono publico*. From the high rank of Philocrates, Hegio supposes that his restoration would be a benefit not only to himself and family, but to the state.

427. *Vix eminebam*. 'With difficulty extricated myself.' See *Facc. emineo*.

437. *Cum me fuisse, &c.* 'When I would rather be dead than alive.' When the ancients spoke of the death of any one, instead of *mortuus est*, they said *vixit* or *fuit*. So Cicero of the conspirators, *vixerunt*, and Virgil:

"—*fuimus Troes, fuit Ilium.*"

438. *Spernuntque se*. *Spernere* is sometimes used in the sense of *disjungere*, *segregare*. So Ennius: "*Jus atque æquum se a malis spernit procul.*" Douza.

440. *Exilium*, 'egress,' 'escape.' Dissaldaeus proposes *zuzilium*.

443. *Deprecatio*. "*Deprecare* is, properly, to confess the crime and implore mercy." Delph.

450. *Neque jam Salus*. *Salus* was worshipped as a goddess by the Romans, and had a temple on Mount Quirinalis

She was represented as the daughter of Esculapius. Perhaps, however, it is only necessary to suppose that *Salus* is personified here, as in Merc. iii. 4, 6: "*exulatum abiit Salus.*"

452. *Quam, malum!* *Malum* is an interjection expressive of surprise, impatience, or anger.

472. *The morbus qui sputatur* was the epilepsy. See Pliny, lib. x. cap. 23, and lib. xxviii. cap. 3. It was probably so called from a superstitious custom of spitting when the disease was mentioned, or any one was met who was affected with it. This was considered salutary (*saluti fuit*) either to the person who spat, in the way of prevention, or to the patient in the way of cure—perhaps both.

483. *Haud vidi magis.* The Delphin editor considers this equivalent to *nunquam vidi hominē*. But the same phrase occurs, Amph. ii. 2, 47, and in Cic. Pro Sextio, in both which cases it is used ironically, as it probably is here. Supply *sodalem* from the previous sentence, and read thus: 'He. 'He even made himself an acquaintance of yours.' Tyn. 'All very true. None more so. So were Alcmaeon, Orestes, and Lycurgus (*una opera, qua iste*), just as much as he.' These were three famous madmen of antiquity, and Tyndarus insinuates that their illusions were just as real as Aristophanes' pretended acquaintance with him.

490. *Verivernio*, 'truth-telling,' 'veracity.'

491. *Vera vanitudine qui convincas.* 'Who convictest the truth of falsehood.' *Convincere*, in this sense, is generally joined with the genitive (as, *convincere aliquem erroris*, &c.), but sometimes with the ablative. So Cicero, Verr. iii. c. 9: "*manifestis criminibus convinci.*"

496. *Quem patrem, qui servos est.* The Roman law recognised no parentage or relationship among slaves. Though allowed to marry, their connexion was termed not *connubium*, but *contubernium*, and gave rise to no ties or rights which were of any force in law. Even manumission did not alter

their condition in this respect. The fortunes of freedmen or libertini did not descend to their children, but to their *heirs* (i. e., to those constituted such in their will); and in case they died intestate, to their patrons. This inhuman law continued in force till the time of Justinian. See Heineccius, *De Servorum cognatione*. Ant. Rom. Jur. iii. 7.

499. *Furcifer*. For certain crimes slaves were condemned to carry a piece of wood, fastened round their necks, wher ever they went, which was called *FURCA*, hence *FURCI FER* which, like *mastigia*, *verbero*, &c., became a genera term of reproach.

500. This equivoue will admit of three different senses "I do not say that I am a freeman, but that I am Philocrates;" or, "I do not say that I am a freeman, but that Philocrates is;" or, "I do not say that I am Bacchus, but Philocrates." Hence Aristophontes exclaims, in the next line "How the rogue plays upon you!" Valpy.

505. *Bonis*, 'the rich and prosperous.' So *bona* signifies *wealth*.

507. *Aliquid pugnæ edidit*. He has been plotting something. He has some designs upon you. Lamb.

516. *Ardent oculi*, &c. Compare the description of the assumed madness of Menæchmus, act v. sc. 2, 76, 7:

"Viden' tu illi oculos virere! ut viridis exoritur colos

Ex temporibus atque fronte! ut oculi scintillant! vide!"

518. *Atra bilis agit* hominem. *Atra bilis*, Græc. *μελαγ χολια*, is sometimes put for madness, of which it was considered the cause. Facc. So Amph. ii. 2, 95: "Am. *Uxoi delirat*. So. *Atra bili percita est*."

519. *Atra pix*, &c. One of the horrible tortures inflicted upon slaves was the pouring of boiling or burning pitch over their bodies. Aristophanes mentions others (*B. v. 559*, &c. act. ii. sc. 6):

"ΞΑΝ. Βασάνιζε γὰρ τὸν παῖδα τουρονί—

ΑΙ. καὶ πῶς βασανίσω ;

ΞΑΝ πάντα τρόπον, ἐν κλίμακι
 δήσας, κρεμάσας, ὑστρίχιδι μαστιγῶν, δέρων,
 στρεβλῶν, ἔτι δ' ἐς τὰς ρίνας ὄξος ἐγχεῶν,
 πλύνθους ἐπιτιθεῖς, πάντα τάλλα."

Such an enumeration gives us, indeed, a frightful picture of ancient slavery. Humanity would forbid us to admit the possibility that they were actually inflicted. But they are so often alluded to, and *threatened* by masters in the comedies, that we know not how to resist the conviction that such extreme cruelty was not uncommon. And we are strengthened in this painful belief by the fact that criminals were sometimes punished by the same tortures. See Lucr. iii. 1028-30 :

"—scelerisque luela,
 Carcer, et horribilis de saxo jactus eorum,
 Verbera, carnifices, robur, piz, lamina, tædæ."

Cf. also Juv. i. 155, &c. :

"—tædæ lucebis in illâ,
 Qua stantes ardent, qui fixo gutture fument."

The tyranny of the ancient master seems, in fact, to have been absolute and uncontrolled. Cf. below, v. 589 and 661. The laws of Athens professed, it is true, in certain cases, to extend protection and redress to the slave, but these enactments appear to have been little more than a dead letter.

523. Me insanum concinnat, 'drives me mad.' So Amph. i. 3, 31 : "Lacrumantem ex abitu *concinnas* uxorem." 'You compel your wife to weep by your departure.'

527. Mordicus, Græc. ὀδαξ, 'with his teeth.'

532. Ut verus hodie reperiare Tyndarus, i. e., when you are punished as a slave, you will find yourself to be a slave indeed.

536. Ornamenta absunt. Ornamenta refers to the attire of the tragic actors who personated Ajax.

538. Inter sacrum saxumque sto. It was customary, in forming treaties, to immolate the victim with a stone, hence

ferire fœdus; to be *between the altar and the stone* was therefore to be placed in a situation where destruction was inevitable. Erasmus cites and interprets this passage in his *Adagia*: "Tyndarus, apud Plautum, alter è captivis, quum jam proditis dolis esset deprehensus, nec haberet quamquam arto posset elabi: *nunc ego* (inquit), *omnino occidi*. *Nunc ego, inter sacrum saxumque sto, nec quid faciam scio*." Alex. ab. Alexandro (Gen. Dies. vol. ii. p. 157) thus explains the proverbial phrase, *inter sacrum saxumque sto*: "Quum quis diversus agitur, et ita dubius animi fluctuatur, ut—in quamvis partem declinet, presens damnum aut exitium videat; se *inter sacrum et saxum positum*, vulgo jactitant: deductum ab eo qui, in fœdere ineundo, porcam saxo ferit."

547. *Deliquio*. *Deliquio*, gen. *onis*, another form of *deliquium*, *deliqui*; thus *obsidio*, *onis*, and *obsidium*, *ii*.

557. *Quin quiescis*, &c. Cf. Shakspeare:

"Hysterica passio! down, thou climbing sorrow!
Thy element's below."

—*diirectum cor meum*. *Diirectus*, from Gr. *διαρρηκτος*, *disruptus*. Gronovius says, "*Vox Latina non est, sed plane Græca, ut multæ a Plauto usurpatæ, ut prothymia, tympano triba, mastigia, et alia infinita*." He compares *ἐλάκησε μέσος*. Acts, i. 18.

563. *Deruncinatus*, *deartuatus*, 'sawn asunder,' 'torn limb from limb.'

569. *Crispus*, *cincinnatus*. *Facciolati* thus distinguishes these epithets: "*crispus* capillos habet in rugas contractos, *cincinnatus* in annulos."

580. *Mastigia*, *verbero*, &c., were terms of reproach addressed to slaves, upbraiding them with the cruel and degrading punishments to which they were subjected. So *Asin.* ii. 2, 31, &c.: "*gymnasium flagri, custos carceris, catenarum colone*."

589. See note above on v. 519.

Quod in te uno fuit. "Ayant suis en toi toute machine." Le Monnier.

610. *Acherunti*, an adverbial form, equivalent to *in Acherunte*.

615. *Interduo*, for *interdo*, which has the same meaning with *do*, *æstimo*, *facio*. "*Nihil interduo, nihil interest.*" Delph.

632, &c. How different the same moral question when presented in opposite lights to our own interest!

644. One mode of punishing slaves was to send them, in chains, to labour in the quarries.

646. *Sesquiopus*, 'a task and a half, i. e., twelve stones.'

647. *Sexcentoplago*, a name formed from six hundred lashes. *Sexcenti* was used by the Romans to denote an indefinitely large number.

665. *Vale atque salve*. These two salutations united were generally a form of taking a *final farewell*. "*hic conjungebant veteres, discedentes ab iis, quos nunquam visuri essent.*" Taub. This was not always the case, however. *vid. Curc. iv. 2, 36.* They were sometimes (especially, connected with *æternum* or *supremum*) the *novissima verba* addressed to the dead, and were equivalent to *farewell forever!* See Statius, *Sylva*, iii. 3, 208:

"*Salve supremum, senior, mitissime patrum
Supremumque vale.*"

See also Virg. *Æn.* xi. 97, 8:

"—*Salve æternum, mihi, maxime Palla,
Æternumque vale!*"

671. *Et trahi et trudi simul*, to be *dragged away* by the *Lorarii* and *driven* by *Hegio*.

675. *Absque hoc esset*. *Had it not been for this man.* See Ter. *Phor.*: "*Nam absque eo esset, recte ego mihi vidissem,*" &c.

680. *Ea spes elapsa est*. Cf. Eur. *Med.* 1031:

"—*νῦν δ' ὀλωλε δὴ
Γλυκεία φροντίς.*"

687, 8. The object seen while taking the auspices deter

mined the success or failure of the expedition. Chains would, of course, be an ill omen. We may then understand Aristophontes to say, 'I drew from my fetters the auspices of this ill-starred expedition, and now I must go back to my fetters to take the auspices anew.' *Redauspicare*, *repetere auspicia*—*μετοιωνιζεσθαι*.

691, 2. An inventory of the blessings most valued by a parasite.

695. A similar alliterative *lusus* occurs in Amph. i. 1, 122: "Optumo optumè optumam operam das."

696. *Sine sacris hereditatem*. Roman families had their private sacrifices, which the laws of the Twelve Tables required to be perpetuated (*sacra privata perpetua manento*). The obligation to maintain these sacrifices descended to heirs with the estates which they inherited. Hence the phrases became proverbial, *transire in gentem et sacra*, and *hereditas cum sacris* or *sine sacris*. Ergasilus boasts of having acquired an estate (*i. e.*, a perpetual maintenance at the table of Hegio) without the charge of maintaining sacrifices.

—*aptus, i. q.*, *adeptus*, from *apiscor*.

700. *Conjiciam in collum pallium*. The ancients, when addressing themselves to anything which required activity or expedition, either laid aside the pallium or toga, or threw it over their shoulders. Such was the habit of slaves in the representation of comedy.

702. The second scene of the fourth act presents us with a palpable violation of probability (as it appears to us), which yet often occurs in the ancient comedies. I allude to the presence of two or more actors on the stage at once, who continue to speak for some time, while one is unconscious of the presence of the other. On this subject, Thornton (in his preface to Plautus) has quoted some ingenious observations of Echard, which I subjoin, leaving the student to form his own judgment of the degree in which they account for the peculiarity. "Some object that, in the beginning of many

scenes, two actors enter the stage; and talk to themselves a considerable time, before they see or know one another; which, say they, is neither probable nor natural. They that object this do not consider the difference between our small scanty stage, and the large, magnificent Roman theatres. Their stage was sixty yards wide in front; their scenes so many streets meeting together, with by-lanes, rows, and alleys; so that two actors, coming down two distinct streets or lanes, could not be seen by each other, though the spectators might see both; and sometimes, if they did see each other, they could not well distinguish faces at sixty yards' distance. Besides, on several accounts, it might well be supposed, when an actor enters on the stage out of some house, he might take a turn or two under the porticoes, usual at that time, about his door, and not observe another actor on the other side of the stage." Thornton adds: "These observations, relative to Terence, are no less necessary to be remembered with respect to our author; and I cannot too much caution the modern reader constantly to bear in mind the extent and scenical decoration of the ancient stage. Without this it will be impossible to reconcile many particulars that constantly occur to any kind of probability."

714. Ore sistet, shall kiss the ground. Thus Curc. ii. 3, d: "*Nec quisquam sit tam opulentus, qui mihi obsistat in via, quin cadat, quin capite sistat in via de semita.*"

717, 718. The balista was a warlike machine for throwing stones, the catapulta for hurling weapons, though they are used indiscriminately. The aries was a long beam, armed with iron at one end, in the form of a ram's head (whence its name), used for beating down the walls of an enemy.

719. Dentilegos, &c. I will make them *gather their teeth*, i. e., *I will knock them out*. Valpy. Some read *dentiloquos* I will make them *lisp*.

724 Edico. In the style of a magistrate.

735. *Crucianti canterio*. Either a crazy, lame, wind-broken horse, or a hard-trotting horse.

736. *Subbasilicanos*. *Idlers or loungers*, who passed their time in hearing or telling the public news in the *basilica*, which were spacious and splendid halls or saloons erected for the administration of justice. Of the same import are the Greek *ἀγοραῖοι*, Acts, xvii. 5, and the Latin *subrostrani*, Cic. Ep. ad Fam. lib. viii. 1.

740. *Danunt*, for *dant*, from *dano*, an ancient form of *do*. *Danunt* is here equivalent to *præbent*, *venalem habent*.

745. *Agoranomum*. The *agoranomus* among the Greeks, like the *ædile* (plebeian, not curule) among the Romans, had the superintendence of the markets. This is indicated by his name, *ἀγορανόμος*. Their principal business was to detect and punish fraud, either in the weight and measure, or quality of provisions. Hence the proclamations and threats of the buffoon are called by Hegio *edictiones ædilitiæ*.

749. *Qui*, for *quo*.

753. *Assulatim foribus exitium adfero*. So Merc. i. 2, 20: "*foribus facere assulas*."

755. Here is a play on the double meaning of *respicio*, which signifies both *to look back* and *to look favourably upon*. There was a temple at Rome to *Fortuna respiciens*, near that of Jupiter Victor.

762. Gronovius refines upon this passage with more ingenuity than probability: "*Loquitur tanquam de veste; ut corpus humanum vestis est animi, eumque ægrum maculis, id est, pallore, illuvie, rugis prodit*."

771. *Ophthalmia*. A fish, so called from the largeness of its eyes. Pliny calls it *oculata*.

776. *Victi*. *Victi* and *victuis* were ancient genitives of *victus*.

779. *Miserum*. Alluding to the distress which so heavy an expense would occasion him.

780. The superstition of the ancients interpreted all the

involuntary movements of the body, as palpitations of the heart, nervous sensations in the fingers, teeth, eyes or eyebrows, itching of the back or head, &c., &c., as presages of future events. So Amph. i. 1, 139: "perii, dentes pruriunt." Bacch. v. 2: "caput prurit, perii;" and in the Mil Glor. "ita dorsus totus prurit." Ergasilus, when he takes the hand of Hegio, affects to feel some such presentimental movement in the fingers, and exclaims "Di te omnes adjuvant;" to which Hegio, apprehending his allusion, replies, "Nihil sentio."

790. Nunc tu mihi places, i. e., now I am satisfied with the prospect of my supper. I will look no farther. Cf. the discussion on this subject, act i. sc. 2, v. 100, &c. and the plan of the parasite, iii. 1, at the end.

800. Genium meum. "The parasites called wealthy persons to whom they were allowed to attach themselves, their *Genii*." Meursius.

801. "The Greeks introduced their asseverations with *μᾶ* and *νῆ*, the Latins with *me* and *e*, as *mecastor*, *mehercule*, *ejuno*, *equirine*, *ecere*, *ecastor*." Delph.

801-804. Sora, Præneste, Signia, Frusinone, and Aletri-um were towns in Italy, therefore called by Hegio (v. 804) *barbaricas urbes*.

804. Quia — asperæ sunt. Boileau, in like manner pronounces the names of certain cities which he was obliged to introduce into his verses, *durs*, *barbares*, and *bizarres*; and adds, in a similar vein of pleasantry,

" — Qui peut sans frémir, aborder Woerden ?
 Quel vers ne tomberait, au seul nom de Heusden ?
 Quel muse à rimer en tous lieux disposée,
 Oserait approcher des bords de Zuiderzée ?
 Comment en vers heureux assiéger Boësburg,
 Zutphen, Waghenighen, Harderwick, Knotzemburg ?"

Ep. iv. v. 11, &c.

807. He. Dic, bonan' fide, &c. Erg. Bonâ. "Erat enim affirmatio et iusjurandum." Turnebus. Though we cannot

assent to this, it was, at least, a solemn form of asseveration. So Aulul. iv. 10, 42: "Dic, *bona fide*; tu id aurum non surripuisti?" Tell me *honestly* and *conscientiously*.

803. Iterum natus videor. The ancients called all those days *natales*, which, on account of any remarkable instance of good fortune, they were in the habit of observing as anniversaries. So Cicero (ad Att. lib. iii. ep. 20) styles the day of his restoration from exile, *natales dies*. And Hegio says that the day of his son's recovery from captivity would be, as it were, a *second birthday*.

832. Glandia. The glandium was a part of the swine at the junction of the head and neck, esteemed a great delicacy by ancient *gastronomes*.

834. Seriæ. These were earthen vessels in which salted provisions were kept. The insatiable parasite proposes that even these should be put on to boil.

837. Penum. Penus is masculine, feminine, and neuter. It is also sometimes written in the nominative singular, *nenum*.

865. Libellam argenti ne duis. The *as* or *libella* was the smallest silver coin, and was, therefore, put for the lowest possible amount. Ne libellam argenti, &c., is equivalent to *ne teruncium quidem*, i. e., nothing.

969. Statua verberea, 'whipping-post.' The Delphin editor interprets it, "homo qui verberibus induruit." See above, note on v. 580.

879. Credisne, ut me ejus pudeat, quod fatear? &c. 'Think you that I will be ashamed to confess (i. e., that I have never acted with truth or honesty), since you affirm it?'

882. Quid fers. "Quid in animo habeas." Douza.

885. Tuis rebus. Some editions have *res tuas*.

900. Peculiaris; that which belonged to the *peculium*, or private property which a son possessed independently of his father. By the laws of Romulus, a son (whose condition was better than that of a slave) could hold nothing by

his own right during the life of his father ("Romanis, filiis nihil proprii est, vivis patribus." Dion. Hal.). They were, however, in after times, empowered to hold independently whatever was acquired in war, or by the exercise of liberal arts. The private stock above described was called *peculium*. The private property of slaves was known by the same name. Heinecc. Ant. Rom. Jur. III. lib. ii. tit. 9, cap. 1-5. The absolute rights of a parent over the person and property of a son, like those of a master over a slave, were relinquished by *emancipation*.

905. Quo jus, &c, i. e., cujus gratia faciunda sit nihili.

913. Lambinus reads, plus minusque feci; and interprets, "plus mali, minus boni."

917. It is evident from this passage that there were, in those early times, pictures representing the punishments of bad men in a future life. Such attempts must be regarded as one of the numberless forms in which *the universal belief in future retributions* has been manifested.

922. Upupa means both a *lapwing* (or toy in the form of a lapwing) and a *pickaxe*. Tyndarus plays on this double sense.

926. Lucis das tuendæ copiam, i. e. by ordering my release from the quarries, which Tyndarus represents as equivalent to giving him a new life.

942. Per nebulam.

"—What seest thou else,
In the dark backward and abyss of time?"

Tempest.

944. Certum est principium id prævortier. 'I am determined to despatch that first.' See Facc. on the use of *prævorto* in the passive voice, and Hor. Sat. i. 3, 38.

946. Cui peculii nihil est, &c. In allusion to the word *dem*, with which Hegio concludes, Stalagmus continues, 'you would do well to give to me who have no *peculium*.'

Caterva. When the play was concluded, the *caterva* or

grex, i. e. the entire company of comedians, sometimes appeared on the stage in their true character, and addressed the spectators through the *recitator*, or, as Horace (Ep. ad Pisones, v. 15t) denominates him, the *cantor* :

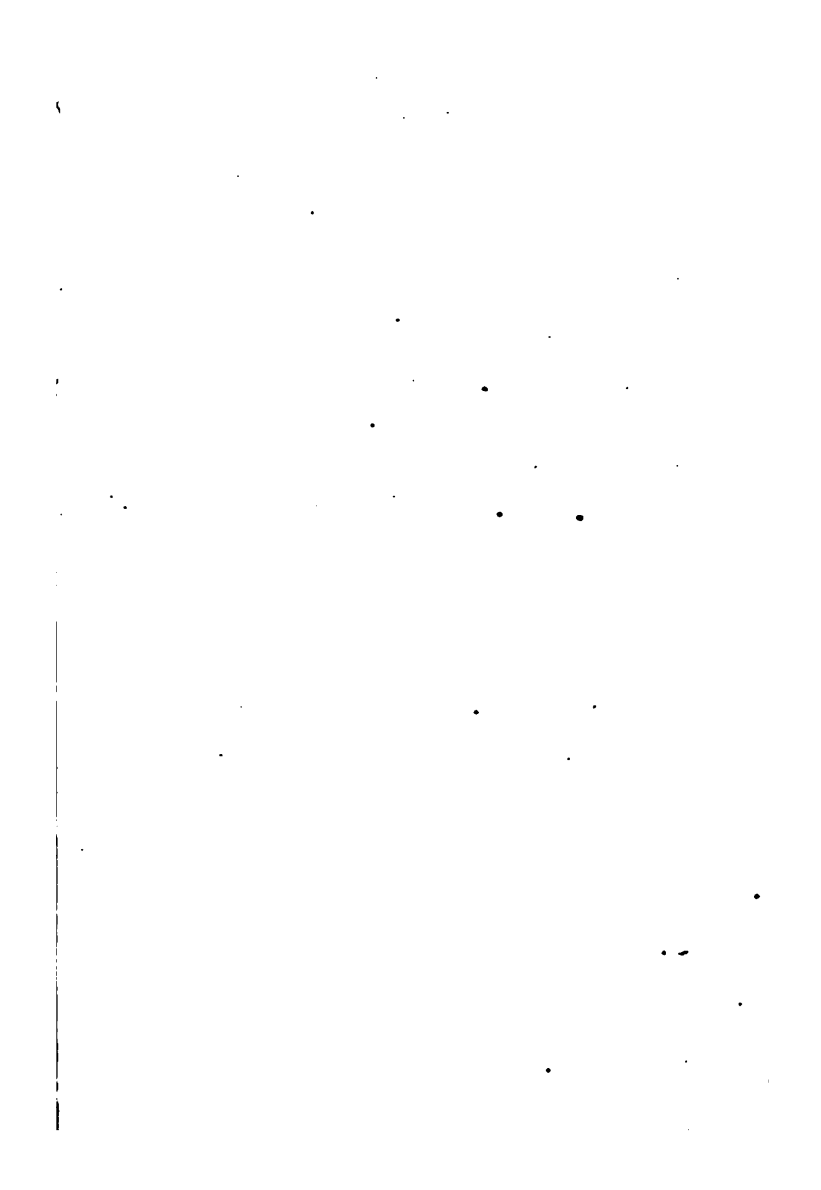
“—donec *cantor*, vos plaudite, dicat.”

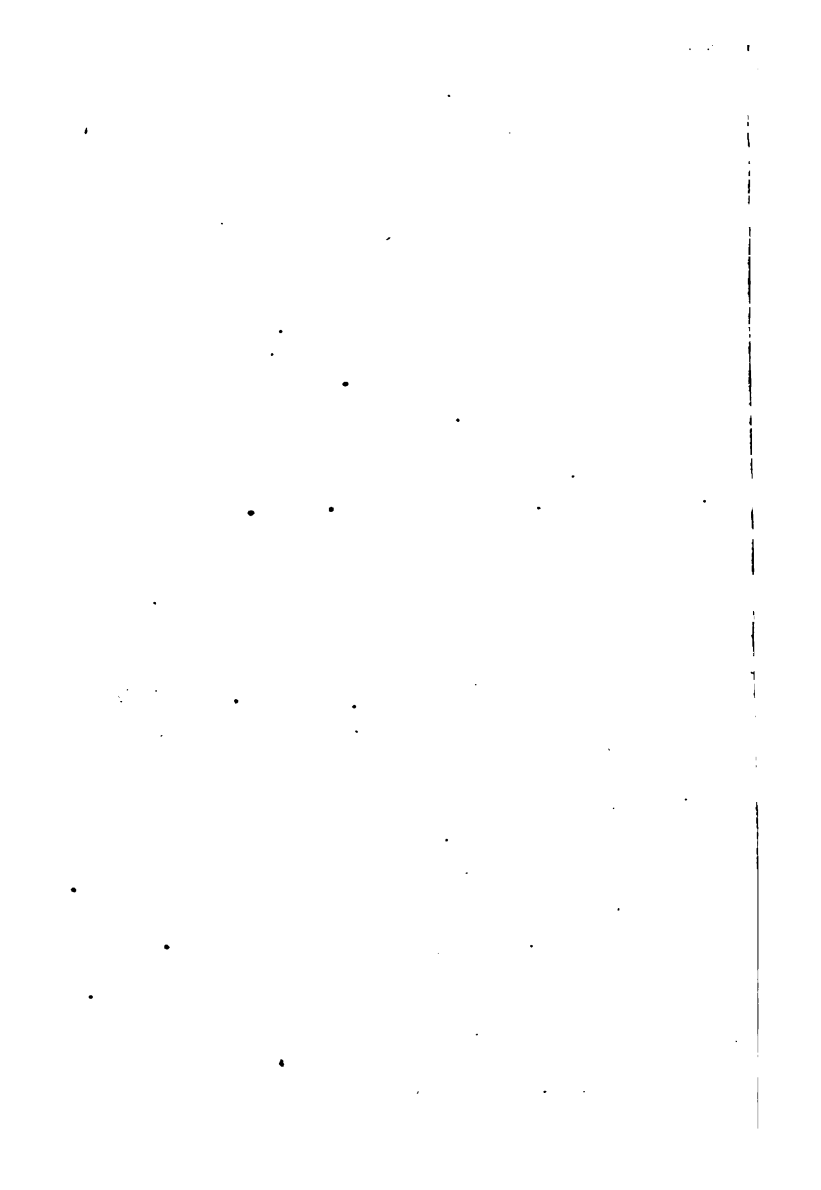
The concluding address of the *caterva* generally contained some reflections on the comedy, and solicited the applause of the audience. This office of the *grex* is described by Petronius Arbiter in the following lines :

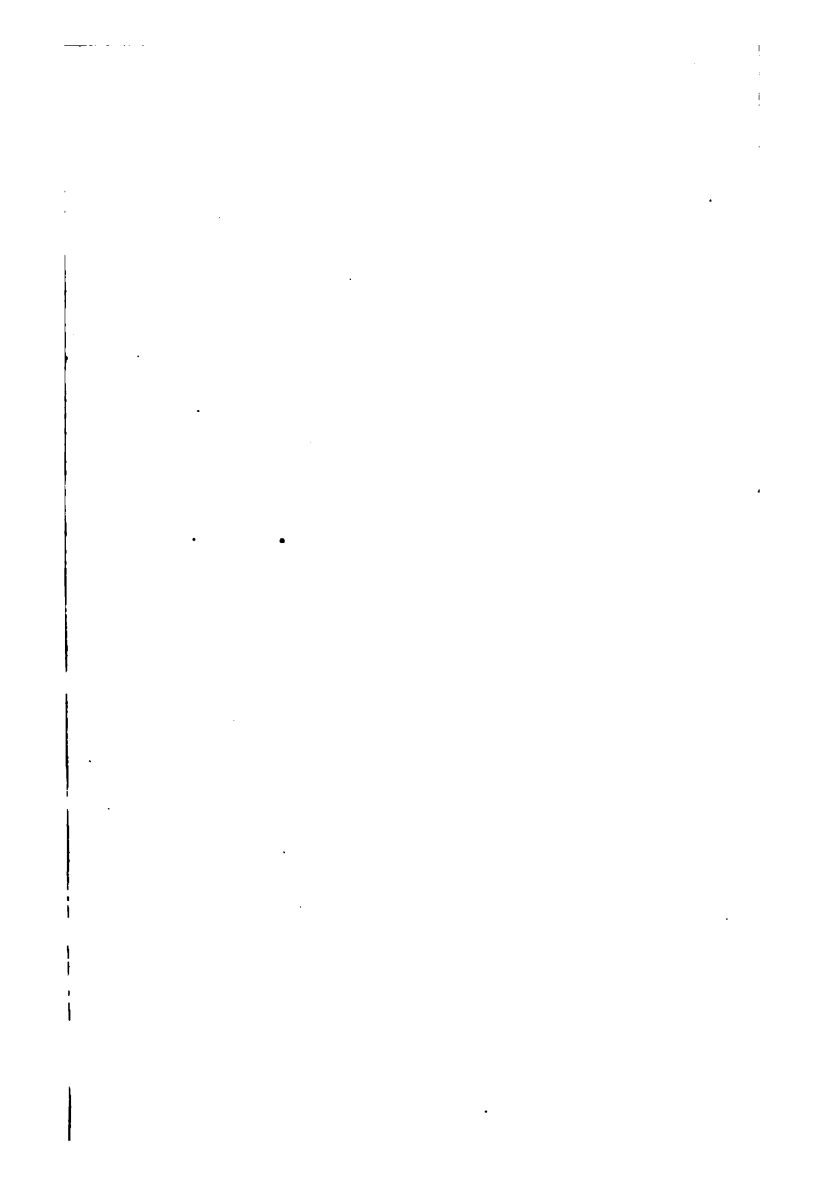
“Grex agit in scena mimum, Pater ille vocatur,
Filius hic, nomen Divitis ille tenet.
Mox, ubi ridendas inclusit pagina partes ;
Vera redit facies, assimulata perit.”

Satyricon, 99, 9

THE END.





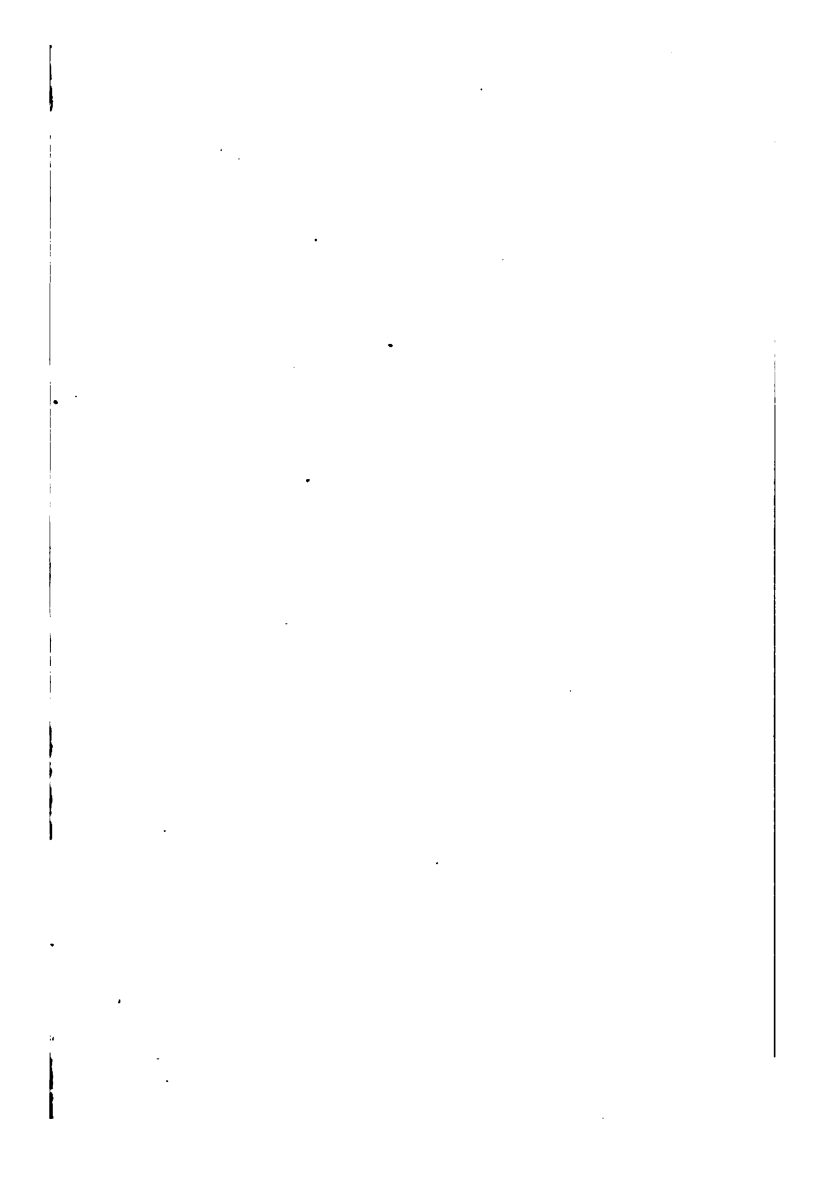


Card in Plantus Spring-tern 1880

Florence J. Lee,

William B. Woods.

Lawrence C. Sawyer.



This book should be returned to
the Library on or before the last date
stamped below.

A fine of five cents a day is incurred
by retaining it beyond the specified
time.

Please return promptly.



